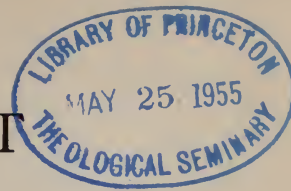




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LIFE AND LIGHT



FOR

WOMAN.

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Life and Light for Woman.

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JANUARY, 1897.

No. 1.



A VILLAGE FAMILY IN TURKEY.

TURKEY.

THE OUTLOOK IN TURKEY.

BY REV. JUDSON SMITH, D.D.

THERE is in many minds an impression, real though confused, that missionary work in Turkey is practically suspended. When we are urged to stand by the missionaries and sustain their work, the question rises, "What work is there to do?" This impression and the question are very natural, though neither of them corresponds to the statements of the missionaries or to the real facts of the case. If we look closely to these sources of information, with many things to discourage, we shall also find bright prospects and wonderful openings.

1. In the first place the Gregorians are ready to listen to evangelical teaching; they even welcome it, in great centers like Aintab, Oorfa, Sivas, Harpoot, and also in villages and hamlets. The events of the year have broken down the former barriers, and wrought a marvelous change; and to-day the gospel may be preached to the whole Armenian nation. Here is a glorious opportunity; a lifetime of labor had not secured it, but God's providence has brought it in a day. If every missionary, man and woman, and every native laborer in our missions could speak every day in the week, there would be crowds to hear them, and their message would reach listening ears and softened hearts. Miss Shattuck's Gregorian prayer meeting of four hundred women is as great an opening as Dr. Fuller's audience of three thousand worshippers.

2. The schools are all crowded, the higher and the lower, those for boys and those for girls. Nothing limits the number but room to receive them. This is the situation at Constantinople, at Marsovan, at Aintab, at Harpoot, at Oorfa, at Marash. The work of Christian schools in Turkey has always been marked and successful; to-day there is no limit to what can be done but the size of buildings and the strength of the teachers. If we are wise, we shall make the most of this new phase of things; we shall give aid to the utmost limit; we shall extend to as many as possible the shelter, the inspiration, the Christian atmosphere, and heavenly spirit of these schools, and give to the young manhood and womanhood of Turkey, now plastic to our hands, the noblest impulses, the sweetest hopes, and the richest life. Our schools, our teachers, our text-books, are providentially ready and waiting for the very work which now crowds upon them with the energy of an unappeased and unappeasable thirst for knowledge and power, and a place in the kingdom of God.

3. The greatest opportunity remains,—the care and training of the fifty thousand orphans who appeal to Christendom for help, and life, and salvation. Left without care they must soon perish, or drift into Moslem homes, and be lost forever. Sought out, rescued, welcomed, housed, clothed, fed, trained, taught useful arts, brought forward to Christian manhood and womanhood, they will soon double the numbers of the evangelicals; they will be trophies of Christian love; they will help to heal the woes of the land, and to bear the nation on to greatness and peace. There our Christian women can find at once a vast enlargement of their opportunities, and a glorious reward of their labor. Our schools are widely scattered; their buildings can be enlarged at little cost; the missionary women can superintend these orphanages; and the charities of Europe and America can surely be depended on to provide the needed support. The many kindergart-

ners, native and foreign, are providentially in place to meet this call; and their skilled hands and gentle hearts will find here a noble service and fit employ. And the blessings of a nation, of the Christian world, and of high Heaven will rest upon the humane endeavor.

SHALL WE HELP?

BY MISS EMILY C. WHEELER.

As I go from place to place I am often asked whether it is wise to send to Turkey money for schools and pupils, Bible women and preachers, when all seems to be going to destruction there. Many say: "All the money goes into the hands of the Turks. What is the use?"



A GROUP OF TEACHERS.

Such money does not go into the hands of the Turks. Such money goes to show, as never before, the faith, the zeal, the love of the senders. Such money is needed as never before. With reduction staring us in the face for this coming year, how can we keep up courage if our hopes are to be utterly cut off? Is not this the time when the comfort of the missionary, the preacher, the Bible woman, is most eagerly looked for? Hear what Mrs. Barnum says of calling in the darkened homes of Harpoot: "It would touch your hearts to see how the women come around me, and follow me, or invite me into their houses or rooms, and then ask me to read and pray with them.

It is a good chance to talk with the mothers and drop seeds here and there. I have been in many rooms where all there was to sit upon was a little thin, dirty cushion, and yet there was no complaint made, but quite a lighting up of the face at my visit. My large Sunday-school class and the Wednesday meeting are my great joy. How could I suggest to close the meetings, as we always have done in summer, when not less than forty to sixty attended even in the warmest days. I feel that our work among the women is most encouraging."

Would you close the village schools, when even the villages formerly inaccessible to the Protestants—villages given up as hopeless long ago—call loudly for schools? You plead that there are no workers left. "Pray ye therefore the Lord of the harvest that he will send forth laborers into his harvest." Look at this group of workers. We can give you many such young men, as well as maidens. All are not fleeing, and the college has over seven hundred pupils. Let the means be forthcoming, and I doubt not the Master will hear our prayer and raise up laborers.

Time to withdraw? Time to turn our contributions in other directions? Did ever land plead louder than does stricken Turkey for courageous giving and courageous working? Let us not go backward, but forward, and not only the persecuted but the persecutor shall find our schools, our churches, our Bible, our Christ.

Let me draw for you a couple of pictures true to life. It is a little village girl, like one of those in the picture of a village family. Her name is Anig, —little Annie,—and she used to go to school in Harpoot, the only pupil from a village which had no Protestant work in it. Alas! her father was plundered, his home was burned, and he can no longer pay her board and tuition at school, so she stays at home in Suseri. But her heart burns for the school treasures, the loving words of the teachers, the information from distant lands, the interesting reading and sewing classes, the quickening exercises of the arithmetic class, the bright songs of the singing hour, the beautiful Bible stories, with their bright-colored illustrations from Sunday-school charts sent out to the schools by Sabbath schools in America. She misses the Christian Endeavor and the missionary meetings; she longs for the Sabbath services, but alas, alas! there is no Protestant service in her village, and she does not understand the ancient Armenian service at the Gregorian Church, for she was a classmate of these little girls in the picture, and was not old enough to study ancient Armenian, as the older girls do. There is no school in her village; there is no Bible woman. She fears she will forget all she has already learned. What shall she do? She is shy, but she loves these things, and seeing how, since the massacre, the minds of her people are opened to



A VILLAGE SCHOOL IN TURKEY.

the truth, she sows her little seed and proposes her little scheme. She asks her father to persuade the other fathers to start a school in Suseri. These other fathers of dirty, unkempt children note how modest Anig is, how clean, since she went to school, how nicely she combs her hair every day, and how lovingly she gathers the children around her on the roof Sundays and tells them Bible stories, so that they do not spend the time quarreling as they were wont before Anig commenced her education. Thus she gains through her

father the ear of these other fathers, and they send a delegation up to Harpoot to the missionaries with the plea, "We would like a school." What does that school mean? It is the entering wedge for the Bible woman, the preacher, the church.

Shall we this year, this year of all years, feed their bodies and starve their souls? Poor Anig must shed her bitter tears and lose her school, and with her we lose some shining stars from out our crowns. Nay, sisters. Look at the faces of these children in a village school. See them brighten as they grow and learn of Christ. Look at these bright boys and girls from the city schools, supported by friends here in America. Which soul will you choose to cast out? Hundreds of schools larger than this one call for help. Nay, let



DAY SCHOOL GIRLS IN TURKEY.

us not only hold our own all over the globe, but now that the promise of better days rises upon the land, let us go forward; let us conquer fresh laurels for our Christ.

One of the last things my dear father did while on earth, was to persuade a friend not to withhold her yearly gift to Euphrates College, and not to change the bequest to the college contained in her will. I fancy, as he looks down on that sad land of his love and his life work, he does not regret

that last work, for he sees ~~the~~ end plainer than we do,—when all in Turkey shall bow before ~~our~~ Christ.

Another picture. They are women from a village home, old and young, like those in the picture, and they had, in those happy days before the massacre, a loving Bible woman. She was teaching them to read. One was in words of two syllables in the primer. One had just begun to read Christ's loving words in Matthew, and one had reached Acts, and was pondering over the gift of the Spirit.

Their Bible woman had often comforted them, settled their quarrels, told them how to manage their children, prayed with them,—led them to Christ.

At the time of the massacre she had wandered with them for two weeks on the mountains, clothed in the one garment left her by the looters, fed only by the kernels at the root of the springing winter grain. After all was over, and they and she had been clothed and fed by your bounty and that of England, she has come back to the tiny homes built on the ruins of the old home; or to the doorless houses, left stand-



DAY SCHOOL BOYS IN TURKEY.

ing, but plundered of all that made life comfortable. How earnest are her words, how loving her appeals! She seems to come to them in their woe and destitution like an angel from the Lord. Had she led and blessed them before? Now, "as chastened, not killed; as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, yet possessing all things; persecuted, but not forsaken; cast down, but not destroyed;" she is teaching them how "their light affliction, which is but for a moment, may work out for them a far more exceeding and eternal weight of glory;" how they may find that this "chastening shall afterwards bring forth the peaceable fruits of righteousness." The widows and orphans feel that her prayers bring benedictions, her love is balm to their wounded souls. The very men bless her

as she passes on the street. Is she not their old pastor's widow? Does not her sunny face remind them of the verse, "Rejoice in the Lord always: and again I say, Rejoice"?

We believe in self-support in the Harpoot field, and formerly those women paid their share toward the Bible woman's salary; but now even I, the daughter of an apostle of self-support, must own that these women can pay very, very little toward her salary. You and I must pay more this year, not less. I am sure you have not forgotten how "to hold the ropes"? Very dark is the pit, but we look up, up, up to the Lord. May we see your faces beside His in the light above us.

CHRISTIAN WORK IN ARMENIA.

BY PROF. J. RENDEL HARRIS.

(Abridged.)

MAY I tell you of the remarkable religious phenomena that are before us here. The first result of all these horrible massacres has been to draw together the various bodies of Christians, and to accomplish a religious unity such as no council could ever have found a basis for. I think I mentioned in one of my previous letters that an Armenian Protestant pastor in Constantinople had said to me, in view of the reconciliation that was going on between the Protestants and the old Armenian church, that it would not be long before the evangelical preachers would be occupying the old churches. But I certainly hardly expected to see this so soon fulfilled; still less to be myself a small factor of the fulfillment. But here in Aintab the thing is an accomplished fact; and when I tell you of it you will, I am sure, be astonished, and praise God. Yesterday my wife and myself preached to audiences of about eleven thousand people, and this alone is sufficient to make the day one of the most memorable in our lives. The way it comes about is something like this: It is the result of three operating factors. First, the solidifying influence of an awful persecution: the same cause which brought in the early Christian Church the so-called heretic before the same tribunal, and often resulted in the canonization of the heretic along with the orthodox (as in the case of Perpetua and Felicitas, and other well-known martyrs), has been at work here; and the Christians have been wonderfully drawn together by the trials through which they have had to pass. As one of the pastors said to me to-day, "We were like pieces of cold iron, but this persecution has welded us together." The second cause which has been at work is the sympathy of Western Protestant nonconformity. The Armenians know very well how much of sympathy has come to

them from the old English and American Evangelicals, and they have drawn their own conclusions. They say, "We understand the Protestants now, and know they are not heretics." And, thirdly, since the alleviation of the sufferings of the people has largely flowed through the hands of the native Armenian pastors, working with the old Gregorian Armenians, the two poles of religious thought and life have been brought into such contiguity that sparks of mutual love have been passing all the time. No doubt other higher influences have been at work which do not admit of classification under firstly, secondly, and thirdly, because they are above all, through all, and in all.

Well, one result of this upheaval in Aintab has been that the Protestants (including the college professors and native preachers) have been preaching the gospel in the old Gregorian church, and in the very midst of the old Gregorian ritual. The people, too, in the midst of their sorrows, have turned their attention to religion in a way that was probably never known before. All the churches are crowded, generally twice a day, and the people will sit for hours listening to the consolations of the kingdom of God. Yesterday, as I said, was our great day. Dr. Fuller, President of the American College, had been invited to preach at the Gregorian high mass, and he obtained permission for me to come and share the privilege with him. It was the first time he had ever had the opportunity, and the first time I had been in anything of the kind. The service began before daybreak, and as the ritual is extremely long, and without any preaching occupies about two hours, you can judge what it would be like with a couple of Protestant addresses intercalated in it. I was out of bed by ten minutes after five, and after a cup of coffee and a bit of bread we were soon on our way to the church, where we found the service already well advanced. But what a sight! From end to end of the building a sea of heads. The men stood, of course, as there are no seats, but only carpets on the floor; and I need not say that the capacity of a building is vastly increased when the people stand or when they sit close packed upon the floor. Away in the galleries and behind latticework was a throng of women, and a glance overhead at the lantern showed that a crowd of women were also listening on the roof. I suppose there must have been three thousand people present, and they say that another thousand was in the courtyard, and unable to get into the church. When the first sunbeams fell on this crowd within the church, with their red fezzes, blue jackets, and striped shirts, it made a fantastic sea of color that is not easy to describe.

The service is much more extended than most masses of which I know anything. The main features of the eucharistic method, however, were not difficult to recognize. The Nicene Creed was recited by the whole congre-

gation, and the kiss of peace was given, usually by turning one's cheeks to one's neighbors, first to the one side and then to the other, but without any actual contact between the lips and the face.

When it came to the time for the sermon Dr. Fuller was introduced, and preached to the people extempore. They listened with breathless attention, and often by a murmur of sympathy or by a responsive "Amen," expressed their approval of what was said. I was back in Antioch by this time with Chrysostom. Then came my turn to say a few words. After this the service continued; the elements were elevated, portions of blessed bread were distributed amongst the people, and finally the first chapter of the Gospel of John was read (in the old Armenian, I think); and so the liturgy concluded.

At noon the great church was crowded again; but this time 3,000 women had the floor, and my dear wife was the celebrant of the mysteries.

The afternoon was appointed for services in almost all the churches, and I promised to come and help then at the First and Second Protestant Churches, beginning with the latter, and then going on to the former. As there was likely to be a great crowd, a service was also arranged by the Protestant pastors in the old Armenian Church. Not to allow the brotherly kindness to be all on one side, the first hour of the service in the Second Protestant Church was given up to the Gregorians, who were allowed to bring their altar with them, and set it up, with a censer and other necessities, in front of the Protestant pulpit. And when they had done their evening service the Protestant worship began. Here, again, it was a wonderful sight: the open galleries and a small part of the main floor were reserved for women; the rest was filled with a dense mass of worshipers, who filled the building long before the appointed hour, and would, to judge from their interest, have willingly stayed all day. Professor Papazian led the service and expounded the Scriptures; he then called upon me, for whom he interpreted most beautifully; and when I had done we slipped off to the other church, and left him to preach to the people on his own account.

IN THE VILLAGES.

BY MISS HARRIET SEYMOUR.

Miss Seymour sends an account of a visit to a village where, save one, a bride from a neighboring place, there is not a Protestant. Theological students who had tried to make an entering wedge for the gospel, had been beaten and driven away. She writes:—

It has been a beautiful June day, and we greatly enjoyed the two hours' ride, with fragrant yellow roses, and fields full of brilliant wild flowers, on both sides of our pathway. But it was pitiful to see that the trees which

had once adorned the village had been cut down to the trunk, the wood having been sold to buy bread. It was still more pitiful, as we came over the hill overlooking the town, to see only blackened ruins of what was once a prosperous village. Of one hundred and twenty houses only fifteen remain, and the lives that were spared are huddled together in these.

We dismounted, and stood a little while, uncertain where to go where all were strangers. But soon a voice from a distance called us, and signs were made for us to come. The welcome, beckoning hand came from the priest's house, and we were soon seated on the only two mats in the little room. He said to Mr. Gates, "You gave me these mats and you gave me these clothes that I have on." We could not have asked for a warmer welcome.

Soon some asked if the sounding board used in calling the people to the church should not be struck. A preacher, Avedis, and a layman of influence and piety, had come from a neighboring village, Mr. Gates having told them the day before that we should come, and they were a great help to us. Generally the first buildings to be burned were the churches, unless it were decided to use them for mosques; but this village church had very heavy timbers in the roof, so the Kurds decided not to burn the building, but come afterwards and carry away the timber; but before they did it the order came to stop the plundering. So, though it was not in their hearts to spare the building, God has kept it to be a place, I hope, where he will hereafter be worshiped in spirit and in truth.

On our way to the church, how glad I was when a woman whispered to me, "The women wish you to have a special meeting for them after the general service." On the way I had felt that I should be grateful if I could get a chance to read the Bible to them.

One woman especially seemed to take me under her wing, and before we entered the women's gallery she whispered, "You can take your shoes off here." I had not thought of doing so, but knowing that the Gregorians think it a sin to enter the house of God without removing their shoes, I obediently unbuttoned my boots and did not put them on again till we left the building. There was a mat for me; the rest of the women sat on the bare floor. How careful was my guide (who, as I afterwards found, was the widow of the chief man in the place) that my dress should not touch the earthen floor.

On my way to and from the church she held my hand in a firm clasp in her toil-hardened one. And she was the one who begged most earnestly for a teacher for their girls, "that they may not grow up as we have, ignorant and godless." This was the general confession and petition among the women.

I had a very informal meeting with the women, telling them the story of the prodigal son. I think there were a hundred women and girls. At first the women wished to talk and explain things to each other, but I told them I had not been to see them before and that I did not know when I should come again, and that I had something special to say to them. They soon quieted down and gave me good attention.

At the close of my talk I read the hymn, translated into Armenian, in which are the lines,

“ Wash me, cleanse me in the blood
That flowed on Calvary.”

I then proposed that every woman and girl present should bow her head and close her eyes, and tell Christ in silent prayer what they had told me about themselves: that they were ignorant and weak and sinful; that knowing they were lost without him, they now gave their hearts to him to be washed from their sins in his blood, and so made whiter than snow. The room was perfectly still, and when I lifted my head every head was bowed, except those of four or five little girls.

As we came from the church Mr. Gates was sitting under a tree with a large crowd of the men around him, singing hymns and talking. The preacher from the other village had brought a few boy singers with him. He asked the Gregorians to sing some of their hymns, which they did, but when Mr. Gates asked them to tell him the meaning of the words, they could not, as their chants are in ancient Armenian. I should have told you that the general service in the church was opened with the usual chants in ancient Armenian, and the preacher, and the Protestant brother with him, sang as fervently as the rest. Then the preacher spoke very wisely about love between the Protestants and Gregorians, and union in the worship of God.

Then Mr. Gates gave them a good talk from the matchless text, “For God so loved the world.” He told them that they might think God had a strange way of showing his love in permitting a people called by his name to suffer what they had already endured and were still passing through; that perhaps God saw that they were thinking more of their fields and their houses and families than of him, and that it was because he loved them that he took these away, that they might turn to him. After the closing Gregorian chant, Mr. Gates asked the priest to close with the benediction, which he did. He afterwards told Mr. Gates that he was eighty years old, but that he felt that he was just beginning to learn something. A crowd watched us mount our horses, and we came back with glad and grateful hearts.

I had the meeting with our boarding school girls this evening, and told them the story of the day's visit, and asked them, "Who is ready to go to K—— to teach?" Quite a number of hands were raised, among them some of the teachers. . . . I am now writing in our work-rooms, where eleven women are busy cutting out suits of clothes to be sent to a very destitute region. They will complete the cutting of five hundred suits to-night. We do not sew them. The suit is a shirt and pair of drawers. A white-haired priest, with long, snowy beard, came just now to ask me for a pair of stockings for his wife. He is from the region where the underclothes are going. I asked him to come in and see the women busily working for his people. How he blessed me, saying over and over again, "If it were not for you missionaries we should all be dead."

MEXICO.

FRIENDS OF ARMENIA IN MEXICO.

BY MRS. GERTRUDE C. EATON.

It may be a question as to how long a small mission church that receives aid from the parent Board should wait before beginning to help other struggling churches and suffering brethren. Should such a church be taught that its first duty is to pay all its own expenses before reaching out toward appealing fellow-men? or may the privilege of giving be inculcated and encouraged at the same time that it is gaining strength to stand alone?

So much is said in these days of "self-support," that there may be some danger lest, while straining every nerve toward that end, the heart becomes hardened to the cry of a needy world.

How is it with our children? Do we not welcome every indication of a desire on their part to give to others, to their parents, and friends, and poor neighbors, even while they are still dependent upon us for every cent, and very far from assuming their own self-support? If it seems to us a good thing to train them to give, why should not the same principle apply to a weak, dependent church?

The church of Chihuahua, Mexico, at least, does not wish to be deprived of the joy of helping others, even while struggling to gather strength for its own support. We had a missionary meeting last Wednesday, November 4th, when our offerings were made for the suffering Armenians. We have a missionary meeting every month, under the auspices of the Christian Endeavor Society; but this was a special occasion, when the mite-boxes,

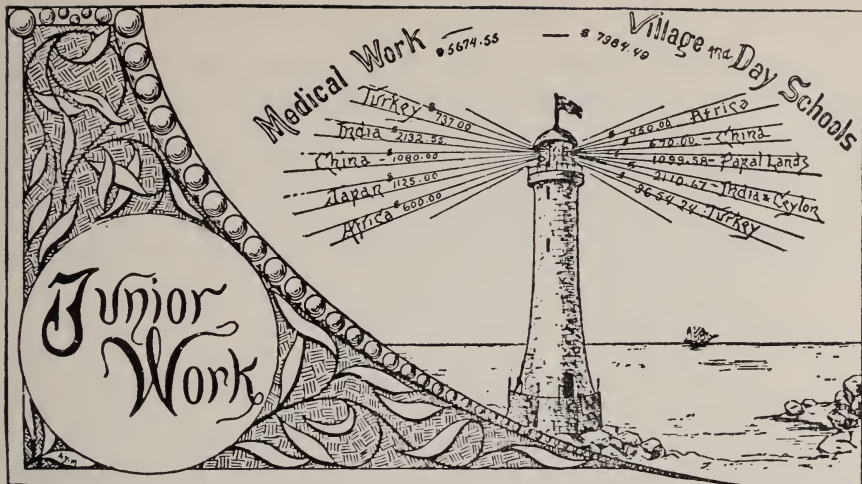
given out some months before, were to be opened. There were twelve boxes brought, and their contents counted by the officers of the church. The chink of the coins made an agreeable sound, especially when, as in the case of three boxes, every one was of silver. "The silver is mine and the gold is mine, saith the Lord of hosts" (Hag. ii. 8).

The contents of each box were counted separately, and the sums ranged from thirty-four cents to eleven dollars and eleven cents. The Lord knows the history of each; and the one which contained only thirty-four cents may have been the "widow's mite," precious in his sight.

It may have belonged to a certain old woman nearly blind, and often helpless with rheumatism, who works out in order to earn, at least, enough to eat, and who brought her box with tears in her eyes, saying that the Lord knew how earnestly she wished the gift were larger. She did not know but she ought to give up the box to some one who could put more into it; but it was such a comfort to her, a companion in her loneliness, and a link between her and her church when she could not attend the services. The box was returned to the dear old soul, it is needless to say.

But now, while we have sung a hymn and listen to further incidents relative to the persecuted Armenians (as well as we could for the chinking of the money), the counting has been concluded, and the result is ready to be announced: A servant, who had no box, has given \$2; the plate passed around has yielded more than \$4; a friend has given \$15, and the twelve mite-boxes yield \$37; a total of \$68.69. (A later letter gives the total amount as \$113.) We are glad, as we reflect, that this same poor church (poor in worldly goods, but rich in faith) is giving twenty dollars every month for the support of its Mexican assistant pastor, is paying all the running expenses of lighting and heating, Sunday-school helps and denominational papers, by their Sunday morning collections, and looking after its poor by the offerings at the bi-monthly communion service. As a sample of the way they give, I would instance my own Bible class of from twenty-five to thirty poor women, who average a collection Sunday mornings of eighty cents. When one is absent she sends her offering or gives it to me at the next meeting. "Then the people rejoiced, for that they offered willingly, because with perfect heart they offered willingly to the Lord" (1 Chron. xxix. 9).

And finally our good Deacon Rumaldo, in his poor working clothes (he is a tinsmith), holding the plate heaped up with copper, silver, and paper money, offers a prayer of consecration to the Lord, asking that his blessing may be upon our offering, and upon the suffering people, our brethren in Turkey, for whom it is destined.



— To give light to them that sit in darkness Luke 1:77 —

“FOR WHAT IS YOUR LIFE?”

MRS. E. C. BRIGHAM.

[Read at a meeting of Junior Workers in Boston.]

BEFORE the ready response from this Bible-loving audience comes, although unconsciously, yet half audibly, let me make haste to say that notwithstanding the question is from the Epistle of St. James, the answer is for each one to decide for herself.

In the pantomimic Eastern tongues life is often called a breath, a vapor, a wind, which passes and returns no more, or it is compared to the flower or the grass, which is gone before scarcely being seen.

Yet true as all this is, in a sense, we who stand in life's pathway to-day, feeling ever stronger and closer the crowding and pulsing of humanity about us, realize that life for us is no phantom, but a strong, earnest, positive, responsible reality.

Adopting for our keynote this truth, which is an accepted axiom among all thinking people, we may again ask our question, lingering for emphasis upon the first and second words.

For what is your life? The life itself is a self-evident fact, but to every acknowledged truth there comes, now and again, from each sentient being the query, “Why?—to what purpose?” From our childhood we recognize—and long before we call it by name—the law of cause and effect. Each human life is like a hyphen, connecting infinities, but we have learned long since that even polyps and animalculæ have their uses, and must have been created for a purpose. “How much more you, O ye of little faith.”

Granting we are all here for a purpose, is it not our first duty to find out what that may be? Professing to be followers of our Master, we take still another step, and say that our lives were given us to use in our Heavenly Father's service. The world is so full of work these days that no one can be at a loss for some employment. To find our work and to do it well—that is our mission. If we fear that we lack what Milton called that "inward ripeness," let us carry on the Miltonic thought to the end of the sonnet.

"Yet be it less or more, or soon or slow,
It shall be still in strictest measure even
To that same lot however mean or high,
Toward which Time leads me and the will of Heaven;
All is, if I have grace to use it so,
As ever in my great Taskmaster's eye."

The work of a Christian woman should never stay at the bounds of her church. The church itself is a revolving beacon light. At the benevolent societies it flashes its rays upon the needy at our doors, and does not forget to strongly outline the struggling home missionary in the West, the colored school in the South, Indian by his wigwam, and the poor and the Mountain Whites in their wretchedness and ignorance. The foreign missionary societies are illumined, in turn, by our ecclesiastical lighthouse, and we see poor suffering Armenia stretching out her hands, schools in China, India, and Japan, with their groups of happy girls grasping in their hands the possibilities,—nay, the probabilities, and well-nigh certainties, of useful Christian womanhood.

Since our church beacon so plainly shows us the needs of the world, why do so many hesitate to give their interest, their time, their prayers, and their money?

There are two answers, which I am sure you and I most often hear: "I have no interest," and "I have no time." Some women bring both to bear upon the emphasis of their refusal to join in Christian mission work. As if either statement did not of necessity imply the other! The reason a woman has no time is a result of the cause that she has no interest. The inverse is of course equally true. She has "no time," because lacking interest, like the guests invited to Christ's parabolic feast, she excuses herself, and says, "I *cannot* come."

How to be able to answer these two pleas for inactivity, and to answer them convincingly enough to increase our workers and contributions,—(to quote our sometime friend, Publius Vergilius Maro), "This is the work; this is the labor."

And why, pray, have so many cultured young women, many of them professing Christians, come into such a mental and moral state? And what

can we do to arouse them from their lethargy? These are the important questions for us workers to answer in the best possible way.

To those of you who have the children under your care come, after all, the best results and the most satisfaction; for the children are plastic, their aims and ambitions are usually small, and can easily be diverted into missionary channels. It is when we turn to gather in the young women that tact, intellect, and ingenuity are all needed, and frequently all these things fail to be a winsome enough medium to produce the desired results. Then how we need to turn to Him who said, "Follow me, and I will make you fishers of men."

The society young woman is made selfish by her butterfly existence, and has no knowledge of, and therefore no interest in, charities of any kind, unless she may have a temporary "slumming" fever, as she has any other fad. Yet even she is sometimes reached, it may be by travel, reading, observation, the meeting of some beautiful magnetic Christian woman who is an "all round" character, as we say. Recently a clergyman spoke on the subject, "Christians who are symmetrical, and Christians who are specialists." The kernel of the address was that very many of us were specialists. We were *all* for city missions, or Christian Temperance Union work, or our faces would light up when we listened to an address upon work among the colored people, and we should gaze as stolidly as an Indian when the work among the Chinese was mentioned. Is not this too true?

If we could all keep in mind the fact that the Samaritan was a nearer neighbor to the robbed and wounded Judean than his own countrymen, if we could once for all realize there is no division of missions, and to span the boundaries, we must journey 360 degrees from our doorstep, until we find ourselves standing upon it once more.

But we were talking of the society girl, who told us she had neither leisure nor inclination for work. It is only the interest which she really lacks. And she has no interest because life to her has no serious meaning; she does not comprehend that this precious gift was for a purpose; that each hour is a golden opportunity, and that the sands in old Father Time's hour-glass can never be made to run backward. . . .

The new woman, fresh from her college laurels, looks up absent-mindedly when we ask her to join. "Alas!" she cries, "I am worn out with clubs already. I am writing papers upon 'Buddhism,' and 'The Recent Researches in Assyria and Egypt,' and have three days in each week engaged for lessons and club meetings." "Your papers are just what we want at some of our missionary meetings, my dear friend," we answer; "and do you know that almost the oldest Woman's Federation in New England is the

Woman's Board of Missions, and that no superior kind of mental, moral, and spiritual drill can be found than this same organization furnishes?"

If we can only impress upon those who do not belong to us the fact that we stimulate the intellectual powers, enlarge the sympathies, and enrich the character, would not more come into our societies? Just as this century wanes this seems to be the motive which would reach more young women than any other. Shall we not test its power, and strain every nerve to make our exercises interesting in the extreme?

And yet, behind and beyond these inducements we offer, there is something far more important for our girls to understand,—and it is the moral responsibility of every human being. If this were once comprehended as it ought to be up and down our broad land, there would be no more need to call for helpers in our work; no more need to furnish "special attractions" to draw the girls into our meetings; no more need for collectors of annual fees to go about their duties feeling like suppliants and mendicants.

We may study Ethics, Sociology, and Psychology till we die, and of what use is all the knowledge if it does not teach us the value of our own lives and the lives of others, and how to reach those who have not yet come to that moment in their lives when the why and the wherefore of existence can and must be answered?

Surely many a heathen philosopher could teach us a lesson worth learning. For months this sentence of Marcus Aurelius has been before my eyes: "Do not act as if you had ten thousand years to throw away. . . . Be good for something while you live, and it is in your power."

Whether our years be few or many they must be "ever in the great Taskmaster's eye." Again I ask, "For what is your life?" Yours, mine, and the lives of the attractive young women about us? How many privileges, opportunities, and abilities have we for which to account! May we all be able to answer our question text in such a way as to win at last the approving smile of Him who gave us these same precious, responsible lives!

OUR MISSION DAYSPRING.

BY MISS ANNIE C. STRONG.

IN these days, when no department of literature receives more careful attention than that which pertains to children, we feel that the topic for this month must include what is to be had for them in missionary lines. The Woman's Board is certainly making every effort to carry to the children in our Mission Circles, our Sunday Schools, and our Junior Endeavor Societies, each month, bright, interesting facts and stories which shall make the work abroad real to them.

Have we taken it as a matter of course that they should do this, and hardly given it a thought that it is our *Mission Dayspring*? It is ours because it is the only missionary paper for children in our denomination; and because the subscription price is so small that we all may have it and scatter it widely; ours, because as parents or leaders of children in any way, we may get from it suggestions both as to methods of work for them and of training them to work for others.

In our efforts to interest older people in the work abroad, how we long to make them see the need of taking and reading missionary magazines, of taking part intelligently in missionary meetings, and in following up what they have heard in these same meetings with prayer and further study. All this may be accomplished for the children by the *Mission Dayspring*. Any boy or girl who is taught to reckon the *Dayspring* subscription as one of their regular yearly expenses and necessities, is not likely to fail when older to be a reader of the *LIFE AND LIGHT* and *Missionary Herald*, and some of the superfluous energies of our most active children may well be spent in introducing this little paper into the homes of their friends, where perhaps a missionary magazine never goes.

Any children's meeting can be made interesting from the files of the *Dayspring*; and when each child is given a missionary to be his or her very own for a year, it is delightful to see how eagerly they search the *Daysprings* as they come for good news from their own far country, or to get some word of the school to which their money was given.

One cent a month does not seem extravagant for an illustrated story of travel, an account of a missionary hero, a poem, a puzzle, a plan for a missionary meeting, and more stories; and this is all the *Dayspring* costs if twenty-five copies are sent to one address. Shall we not, then, make it a part of our work for the coming of the kingdom to see that every child whom we can reach, from the graduates of the "Cradle Roll" to the graduates of the grammar school, shall be a subscriber to our *Mission Dayspring*.

PROGRAMME FOR CHILDREN'S MEETINGS.

TRAVELS IN TURKEY.

At the January meeting appoint each member of your society to do some traveling in Turkey during the month, and bring their report to the February meeting. Consult "Letters from Eden," chapters 1 and 2, "The Little Helpers' Missionary Meeting," *Dayspring*, March and April, 1886, September, 1887. Here you will find illustrations from which you can arrange toy horses, with boxes and baskets, to represent modes of travel.

For descriptions of touring, village and street scenes, see "Letters from Eden," chapters 7-11, and the following from the *Dayspring*: "Moslem Call to Prayer," November, 1882; "A Mohammedan School," January, 1884; "Yeghesa's Home," February, 1886; "A Visit to Harpoot," July, 1888; "Turkish Women," September, 1889; "Arab Travelers," December, 1889; "A Night on a Tour in Turkey," October, 1890; "Village Schools in Eastern Turkey," November and December, 1895, and January, 1896.

It will be interesting to add reports from Koordistan and the Yezidees. "Some Villages in Koordistan," *Missionary Herald*, November, 1891; "The Yezidees," *Dayspring*, August, 1882; "More about the Yezidees," *Missionary Herald*, April, 1892.

Reference may be made to recent troubles in Turkey, and in visiting the villages and cities the condition of thousands of orphans now found there should be described, and sentence prayers asked for them.

QUESTIONS FOR REVIEW.

1. Give the names of any missionaries in Turkey of whom you have heard?
2. What are some of the difficulties in traveling?
3. Describe the street scenes which are common.
4. Tell about village life.
5. Of what colleges or schools can you tell?
6. What are some of the nationalities to be reached?
7. What do you know of the recent troubles?

Scraps from our Work Basket.

ARMENIAN ORPHANS. Miss Nason's letter in our December number on orphans taken into our Talas School shows conclusively, we think, the part the Woman's Board should take in the care of orphans. For those of suitable age and attainments there can be no better place provided than our boarding schools. They are long established institutions that have won a high place in the hearts of the people and the respect of the community. They have teachers of long experience, tried and proven to be the right women in the right place, and an equipment which, although far short of what it might be and ought to be, is much beyond what could be secured for

years in a newly established orphanage. Moreover the girls educated in our schools are prepared in just the way necessary for future usefulness in our mission work. New orphanages are absolutely necessary without doubt, but is not the strengthening and enlarging of our boarding schools the very best method of work for the auxiliaries and members of the Woman's Board? In undertaking it we must count the cost and face future consequences. We cannot take these girls into our schools this year, and turn them into the street next year or the year following. We must be ready to support them for at least five years. Thirty dollars annually will furnish food, shelter, and a Christian education for one of the helpless orphan girls. We cannot promise that all those thus taken will prove fully worthy, but they will be selected with the greatest care and with special consideration for our future mission work, and as soon as either they or their friends can contribute toward their support it will be done. We must also face another possibility: no one can foretell the future, but these girls may come to our schools in such numbers as to require larger buildings; a more numerous teaching force, more missionaries to be sent out and supported. We may put our hands to the plow and find it grow heavier and heavier as the years go by. Are we equal to the task? Shall we turn away from our wonderful opportunity? Let us never forget that the care of these girls' boarding schools rests alone on the Congregational women in the United States. No other Boards have any responsibility for them. England, Germany, to a certain extent all Europe and the world, are coming to the rescue of the starving, suffering multitudes, but just this work belongs to us alone. Such an appeal to our humanity, our Christian womanhood, such an opportunity to make the wrath of man to praise our Lord Jesus Christ, has never come to us before, and we trust will never come to us again. What shall be our response?

**SIMULTANEOUS MEETINGS
FOR FOREIGN MISSIONS.**

Our readers have doubtless seen a notice of a grand rally for foreign missions proposed by a committee of gentlemen of different denominational boards. The proposition is that on Sunday, January 10th, all the pastors in the country be asked to preach a sermon on foreign missions, and that the other exercises of the day so far as possible be given to the same subject. It is also suggested that during the week following January 10th, mass meetings and interdenominational rallies be held throughout the land. Woman's Boards are requested to co-operate in the movement,—the special days mentioned by the committee being Wednesday and Friday. We are sure that all our congregational women societies will be glad to enter heartily into the arrangement, taking their full share in what can hardly fail to give a

strong impulse to the cause we love, and what is only little less important to bring together in a friendly way Christians of all denominations helping to recognize the strong bond which brings all mission workers near to the Lord whom they serve, and so near to each other.

THE MEETING AT MANCHESTER. From the many expressions that have come to us we are glad to believe that our annual meeting, in Manchester, was one of unusual power. We are so much in the habit of thinking each meeting "the best we have ever had," the saying has become almost conventional; but is there not something more in expressions like these: "The meeting was one of great spiritual power; it did me good in my own soul." "I came home tired, but oh! so glad that I could get tired in such a way." "The meeting was most uplifting, giving those who were privileged to enjoy it much food for thought and the desire for a deeper spiritual life. The sight of so many missionaries and the thought of their lives of consecration ought to make us better, and more willing to sacrifice anything for this great cause."

THE LATE ARCHBISHOP OF CANTERBURY. *The Church Missionary Gleaner* speaks as follows of the connection with the Society of Dr. Benson, the late Archbishop of Canterbury: "By the much lamented death of the Archbishop of Canterbury, the Church Missionary Society is deprived not only of its official vice patron,—which office is always reserved for the Primate of all England,—but also of a friend who had manifested his friendship by a long service of kindnesses and by un failing co-operation in the many circumstances in which he and the society were necessarily brought together. Our circle generally can have little idea of the frequency and intimacy of the communications between a society working in many parts of the world and the Archbishop of Canterbury for the time being. It is interesting to remember that the very first speech made by Dr. Benson in the House of Lords was a defense of the society against the attacks of the Duke of Somerset; and we think the first of his appointments to bishoprics abroad was that of a C. M. S. missionary, A. W. Poole, to the English bishopric of Japan."

PROFESSOR HARRIS'S ARTICLE. The presence of Professor and Mrs. J. Rendal Harris, of Cambridge University, England, in Turkey in these dark times is an untold comfort to our missionaries. Their un failing sympathy in every trial, as well as their material aid, has been a great source of light and strength. Through the kindness of Mrs. Fuller, of Aintab, we have an article by Professor Harris, written for some English periodical, which gives a vivid picture of Christian work in Aintab a few weeks ago.

PRAYER Good words for our Calendar* for 1897 come in thick and fast.

CALENDAR. We can think of no better gift for one who is interested in missions than these suggestions for definite daily prayer. Not only does the gift give pleasure in itself, but who can tell what forces may be set in motion by believing prayer, whose results only eternity can tell? Our missionaries "lean hard" upon it for help in their daily perplexities. Shall we fail them in so simple a service? One writes, "We do thank you for the gift that keeps you in mind through the year. We are helped by it as only believing prayer can help. Was there ever a time when there was so much prayer offered to God as now? . . . Are we doing all we can to answer these prayers? If we are we shall see a wonderful blessing before the year ends."

ELECTION NEWS We know of no Presidential election which has caused so much

IN INDIA. anxiety on the part of mission workers at home and abroad as the one this last autumn. Its bearing on the funds of the Boards was very direct and important. One of our missionaries writes as follows of the receipt of the election news:—

When the telegram saying that Mr. McKinley was elected came from Madras, I ran with it to the other ladies in the house, and although our dinner was ready we were too excited to eat at once. One of the ladies decked herself out in two or three American flags, and the rest of us rang handbells, much to the amazement and amusement of our servants. We sent out and bought a box or two of colored matches, and after dinner we all walked over to the other bungalows, ringing a bell and burning our red and green lights. The people saw us coming, and we had a good laugh over our nonsense. We finished our colored matches and ended our parade by singing "My country, 'tis of thee." The telegram came very quickly, arriving about seven o'clock Wednesday night. The world is not very large nowadays.

SUBSCRIPTIONS FOR Are you trying to help us in securing new subscribers

LIFE AND LIGHT. to LIFE AND LIGHT? We have a suggestion to make. Ask the officers of your auxiliary if they take it. You may find yourself quite surprised at their answer, and be able to secure one or more new names where you would least expect it; for, strange as it may seem, there are a number of presidents, secretaries, and treasurers of auxiliaries whose names do not appear on our subscription list. We may call their individual attention to it later, but we will give you the first chance to secure their names.

*Price, 25 cents; sent by mail, 35 cents.

EXTRACTS FROM RECENT LETTERS.

FROM MISS M. P. GILSON.

MT. SILINDA, BEIRA,

EAST CENTRAL AFRICA, Sept. 25, 1896.

MRS. BATES and I have the privilege of knowing that we are the first ladies who have ever been through the Chimanimani Pass, the most difficult but grandest part of our whole journey. This pass is five thousand feet above the sea. The mountains are solid rock at the top, most irregular in outline; the highest peak is eight thousand feet high. About noon we entered the pass and began to ascend. Our path wound in and out among boulders; sometimes the rocks projected like steps, and for rods it would be like going upstairs, only no two steps were of the same height. It was not an easy matter to climb over many of the rocks. For a long distance the path ran along the side of the mountain on a narrow shelf, while at the left was a steep precipice. About five o'clock we came to the banks of a roaring mountain stream, where we encamped for the night. High mountains rose above us and quite shut us in; great boulders were scattered about,—two of these so near our tents that we were quite protected from the cold; the river made music for us through the night. When the various camp fires had been lighted the scene was weird in the extreme. The air was cool and bracing, and in spite of the long, hard climb I slept soundly, and awoke refreshed.

I wish you could look in upon my hut; it is about sixteen feet in diameter. It has two doors, so that when the northeast wind blows too furiously I can have light and air from the northwest. The doors and window shutters are made from packing cases, and I am sure of a constant supply of fresh air. The window is three feet wide and two and a half high. There is no glass to brush or keep clean; over one half of the window cotton cloth is nailed. I have the great luxury of a fireplace. The walls are eight feet high, and in the center it must be twenty feet from the floor to the apex of the roof. I could bring up no furniture, but, thanks to Mrs. Wilder's kindness and generosity, I have a comfortable bed made up with a white spread, a toilet table made of a packing case and draped with white muslin, a couch, chairs, small round table, on the clay floor native mats covered with two lion skins, a leopard skin, and a pretty rug in front of the bed.

Mrs. Wilder will not allow that there is any heroism in living here; but when I look at one of the lion skins on the floor, and recall the fact that the owner of the skin was shot at nine o'clock one morning within a stone's throw

of my door, I do not agree with her. Within a few rods is a lovely forest, but none of us would think of walking there unless accompanied by one of the gentlemen.

FROM MISS FOSS, OF MICRONESIA.

KITI, PONAPE, Aug. 11, 1896.

I CAN hardly believe that I am at Ponape—yes, at Henry Nanpei's house, too, sitting on the veranda in a large Japanese steamer chair, and the Morning Star is anchored in Kiti Harbor. But, best of all, we have permission to communicate with the natives, all but the Jevkit and Metalinim tribes. Henry sent his boat out to the ship this morning for us,—that is, Mrs. Logan and me,—and the school children met us at the landing; and as we were coming up the hill we were joined by a crowd of people, two of whom were bearing the remains of Titus to his final resting-place. We followed on, as we had been previously invited, and took seats on a bench under the shade of cocoanut leaves, which had been driven into the ground for the purpose of protecting us from the scorching sun. We were impressed with the scene—the services were conducted by Lewellen—a Christian man and a Christian burial. Two or three hours later we visited the schools, heard the scholars sing, repeat the Ten Commandments, etc. The Governor is very pleasant, and disposed to be friendly.

JAMESTOWN HARBOR, PONAPE, Aug. 13.

We sail about noon for Ruk, stopping at Ngatik. The Captain has invited the Governor off to the ship this morning, and we are anticipating a pleasant occasion. We dined at the Governor's house last evening, and were royally entertained. Henry Nanpei, Caroline, and all six of the children came around with us from Kiti. Our stay here has been exceedingly pleasant. The Governor is a very fine man, but he will return to Spain on the steamer which sails about the 21st of this month.

HERE AND THERE.

ABROAD.

INDIA.—Letters from India are full of forebodings as to famine caused by lack of rain and the consequent high price of grain. It is said that so many—millions—people are in such depths of poverty that a rise in the price of food places it entirely beyond their ability to secure it. Our missionaries will need all the sympathy, prayer, and aid that can be given them in this trying time.

TURKEY.—Our missionaries in Turkey have most of them made their plans for the winter as follows: In Harpoot, Misses Seymour, Bush, Daniels, and Barnum expect to remain at their posts and carry on the work as heretofore so far as possible. Miss Wheeler plans to remain in this country till next autumn. There will probably be no lady missionaries in Van this winter. Mrs. Raynolds is with friends in Oroomiah. Miss Fraser is at work among Armenian refugees in Varna on the Black Sea. Miss Huntington is giving valuable assistance in our school at San Sebastian, Spain. Dr. Grace Kimball is at Vassar College as assistant resident physician. No lady missionaries remain in Bitlis. Miss Grace Knapp is in charge of the school in Erzroom. The Misses Ely are in this country, hoping to return next year. Mrs. Andrus and Miss Pratt are to carry on the work in Mardin as usual. In European, Western, and Central Turkey our workers are all at their posts, except those in this country for ordinary furloughs. These are Miss Pierce from Aintab, Miss Bartlett from Smyrna. Miss Patrick, President of the American College for Girls in Constantinople, is to spend four months in Europe for purposes of study, returning to the College March 1st. Miss Mary Montgomery has taken the place of a teacher in the school at Adana. The happiness of mother and daughter in the reunion and in working together may be imagined.

CHINA.—The semi-centennial Jubilee of the Foochow Mission, to be held early in January, promises to be a memorable occasion. The abundant harvest of souls of the past year, coming after such long years of labor and patient waiting, will add much to the general rejoicing.

JAPAN.—The coming year in Japan promises to be rich in evangelistic work, and the missionaries are entering into it with hope and courage. Those who have been set free from educational positions are rejoicing in the opportunity to respond to the many calls for touring and personal effort outside the large cities.

AT HOME.

APPROPRIATIONS.—The Executive Committee have had a long struggle over the appropriations for 1897. The amount decided upon is about \$103,500, against over \$116,000 which was asked by the missions. As was stated at Manchester, \$73,000 of this sum was paid over at the close of our financial year, having about \$30,000, to be pledged or paid over at the earliest possible moment. Of the \$12,500 asked but not granted, about \$10,000 was for buildings and new work, which though sorely needed could be postponed. For the remainder, every item was carefully considered, and it is

hoped that by some possible adjustments the work may not be seriously crippled by reductions. It will be readily seen that we can secure the sum needed, \$30,000, only by the most strenuous efforts of every member of every auxiliary connected with our Board. The receipts in contributions for the month ending November 18th were \$9,040.25, about \$125 less than the same month last year.

CALLERS AT THE BOARD ROOMS. It was pleasant to welcome at the Board Rooms Mr. and Mrs. James Smith, of the Marathi Mission, who sailed for India December 9th. Mr. Smith was rejoicing in the encouragement he had received in his efforts to raise funds for an industrial department in the boys' high school in Ahmednagar. Calls were also received from Mrs. Fowle, just returned with her children from Cesarea, Turkey, and from Dr. Pease, of the Micronesia Mission, who brought good news from the field, especially of pleasanter relations with the Spanish governor on Ponape, described by Miss Foss on another page.

Our Work at Home

THE POWER OF MISSIONARY LITERATURE.

BY MRS. MERRILL E. GATES.

THE Jesus religion has a vast literature of its own. It would be impossible to compute all the volumes which have sprung directly or indirectly from the belief in Jesus as Saviour of the world. But there is one department of this literature which is more vital than the rest,—one stream of this literary energy which has life-giving properties: this kind communicates its own vigor to those who will plunge into its crystal flow. To receive the Divine fervor and efficiency which comes into life from this source we must become absorbed in it. We must apply ourselves to it. We must determine to make it our own. Do we not take our Christianity too easily in these days? Because grace is free, it is not, therefore, superficial! It is made free in order that we may constantly sound new depths in heart experience not only, but new depths of practical obedience to the command, "Disciple the nations." In order more fully to obey this last command of our Lord, to fit ourselves more competently to do so, we should apply ourselves to that department of Christian literature which has grown out of and around the practical effort to obey this particular behest of his.

CHRISTIANS SHOULD BE STUDENTS OF CHRISTIANITY.

But they must study from the life. They must study from the best models. The truest exemplifiers of our religion are those who have done most for others. It is said of Mackay, of Uganda, that he reached "a marvelous height of Christliness," and the effect on men of trying to give out their Christianity to do good to men is to make them Christly. This is not a day in which to lose ourselves in beautiful, subjective emotions upon good things. It is a day in which to do good things. If we contemplate God aright, we shall do something for the toiling, helpless, hopeless wickedness of the world. When Isaiah saw His glory he spoke of him in that wonderful sixth chapter of his. The outcome of the glory was the response, "Send me!" If we see anything of the glory of the Lord, let us turn it into active kindness to men. To be moved to do this we must catch the fire from other hearts.

MISSIONARIES ARE HEAT-CENTERS, LIGHT-RADIATORS,

therefore we must put ourselves into contact with them; we must come into the nearest possible communication with their lives and the results of their lives. To receive their inspiration we must live with them, if not actually, then through their life histories. Missionary literature is made up, for the most part, of the life histories of men and women who have devoted themselves to the cause. Their lives, of course, include their work,—that is, what the life effected. Much other literature—generalizations of the results of such labor, estimates of different races, countries, customs—has grown out of the individual labor of these devoted people. Such books as Dr. Pierson's "Crisis of Missions" are possible only through these individual labors. If we want to get at the primal sources and partake of the life-fire at the focus, we must absorb the life and work of the men who have lived the life and done the work for God.

CONTACT WITH LIVES THE GREAT TEACHING FORCE.

God has always taught principles most forcibly by embodying them in some human life. He wraps his truth around and weaves it into the fibres of some life, and then sends that life out into the world as a teaching force. The lives of those around them are the text-books of the masses. What books are read into the life of the poor little slum-child, like the tattered and defiled pages of the lives of those whom he is obliged to call father and mother? And who that could have lived with the Apostle John would have needed other writing to read than the love written on his brow? Yes, it is noble men and women we want immediately about us to elevate, to inspire, to sublimate us to do God's work in the world. Because we do

live with such, we still walk in divine ways in a sinful world. But the whitest, most powerful, most advanced lives that have ever been lived, as far as we can judge, have been those whose inner energy of love have carried them from happy spheres of home to combat evil for the sake of Him who loved them. When Dr. John G. Paton came under one's roof, when he sat by the home fireside, when his holy face shone, and when his lips spoke Spirit-suggested words, then, indeed, one came into contact with living missionary fire. To see how the problem of lighting heathen lands with gospel light lay in such an exceptionally gifted and devoted mind as that of Dr. Jacob Chamberlain was indeed a revelation, and contact with such spiritual forces is an actual uplift to our nature that might never come in any other way.

MUST WE BE LOSERS OF SUCH LIFE BEVERAGE

because of the impossibility of daily seeing and knowing men who are such powers for good? Is there no way to supply the lack of such personal benefit as we should receive if we were with them constantly? Of all human forces, that which would most quickly and highly qualify us for missionary service, by giving us the missionary spirit, would no doubt be such intercourse. But this we may not have. We must take these life histories of missionaries and make them component parts of our being. We must absorb them into our hearts and minds. The Rev. Dr. A. J. Gordon read the life of David Brainerd once every year. Had he not a like ineradicable devotion to missions?

THOROUGHLY ASSIMILATE ONE MISSIONARY LIFE

and it will kindle and keep flaming a zeal for missions throughout our life. Once incorporated with the being, how could we fail to act out that which was a part of us? Who can tell what the influence of the study and assimilation of the lives of Judson and Carey did for the whole cause in its initial stages? Nothing so lays hold of our enthusiasm as the glorious enthusiasm of one we admire. His fervor creates fervor in us. Other nobler lives than our own are our nourishment. We draw on lives that are intellectually or spiritually higher than our own for our own ennoblement, expansion, enlargement.

THE TENFOLD POWER OF VISION.

Yes, the hundredfold power which we might have by looking through the eyes of missionaries we hardly estimate as we should. To see the world of unchristian souls through the vision of a Morrison, a Duff, or a Harrington, is like aiding our medium vision by the intensifying power of lenses. Who

would think he could acquire the Science of Astronomy without telescopes? Who would seek acquaintance with the world of the minute without the assistance of the microscope, now that we know the value of such instruments? The great heart-throbs of those mightily endowed ones passes into our feebler heart power and raises it to something like their own force. As we see-with them we feel with them; as we feel with them we learn to will with them; as we will with them we may come to do with something of these God-given lives.

FOR THE UNINTERESTED.

[Two questions sent out to a few women of note, and of well-known experience in missionary affairs, have elicited the following replies.]

To the question, "What three books would you recommend to one not interested in Foreign Missions?" the following answers have been received:—

Mrs. C. L. Goodell suggests, Dr. John G. Paton's "Life in the New Hebrides;" Rev. Arthur Smith's "Chinese Characteristics;" Rev. G. L. Mackay's "From Far Formosa."

Mrs. H. E. Jewett, President of the Board of the Pacific, duplicates the first two of these volumes, but her third choice is Dr. Cyrus Hamlin's "Life and Times."

Mrs. S. L. Woolsey, of New Haven, mentions, "Woman and Her Savior in Persia;" "Mackay of Uganda;" "Modern Missions in the East," by Rev. E. A. Lawrence.

Mrs. Merrill E. Gates, of Amherst, selects, "David Livingstone's Life;" "Mackay of Uganda;" John G. Paton's "Life and Labors in the New Hebrides."

Miss E. S. Gilman, of Norwich, chooses, "Modern Heroes of the Mission Field," by the Bishop of Ossory; "Life of Joseph H. Neesima," either that by Dr. J. D. Davis or Prof. A. H. Hardy; "Life of Bishop Hannington."

Mrs. Mary A. Peloubet also mentions Dr. Hamlin's "Life and Times" and "Life of Joseph H. Neesima."

Mrs. E. H. Mead, President of Mt. Holyoke College, speaks of the biographies of Bishop Hannington, "Mackay of Uganda;" Dr. Paton's "New Hebrides;" and "Mrs. Paton's Letters."

Mrs. N. M. Waterbury, Secretary of the Baptist Board, says that her "favorite missionary books" are, "The Acts of the Apostles;" "Life of Bishop Hannington;" "Mackay of Uganda."

Mrs. C. P. Turner, President of the Presbyterian Board, advises, "The Bishop's Conversion;" John G. Paton's "New Hebrides;" E. A. Lawrence's "Modern Missions in the East."

Miss Susan Hayes Ward, President of the Philadelphia Branch, thinks "the question a hard one to answer, for one recommends books to suit the taste of the reader." She suggests, however, Dr. Lawrence's "Modern Missions in the East;" Martin's "Cycle of Cathay;" "Life of Bishop Hannington."

Mrs. S. B. Capron, like Mrs. Waterbury, puts first on her list, "The Acts of the Apostles;" and adds John G. Paton's "New Hebrides," and the "New Acts of the Apostles," by Dr. A. T. Pierson.

Mrs. Joseph Cook suggests for the uninterested woman who acknowledges and deplors her lack of interest, "Foreign Missions after a Century," by Rev. James S. Dennis, D.D.; "Modern Missions in the East," by Rev. E. A. Lawrence; "Missions at Home and Abroad;" "Papers and Addresses at the World's Congress of Missions in connection with the Columbian Fair."

Mrs. J. T. Gracey, of the Methodist Church, mentions, "The Land of the Veda," by Dr. Butler; "The Life and Letters of A. L. O. E.;" "Mackay of Uganda."

Miss Louise Manning Hodgkins, Editor of the *Woman's Missionary Friend*, considers the following "a good trio:" "Livingstone's Life;" Lawrence's "Modern Missions in the East;" Bishop Thoburn's "Christless Nations."

Mrs. Judson Smith, President of the Woman's Board of Missions, designates, "Bishop Patterson's Life;" Isabella Bird Bishop's "Heathen Claims and Christian Duty;" "Life of Livingstone," by Professor Blaikie.

Mrs. Moses Smith, President of the Board of the Interior, recommends, "Women of the Orient," by Rev. R. C. Houghton; "My Life and Times," Dr. Cyrus Hamlin; "Life in the New Hebrides," by Dr. John G. Paton.

In answer to the second question, "Why should Christian women take and read the periodicals of their own Missionary Boards?" the foregoing ladies are unanimous in the opinion, as Mrs. Turner, of Philadelphia, expresses it, "Loyalty to Christ should make us anxious to know of the progress of his kingdom. Missionary magazines contain this information. Loyalty to our own denomination should make us subscribe to and read the magazines published by that denomination, that we may know that missionary work is being done in and by our own church."

With this as the fundamental fact on which all agree, there are various helpful suggestions. Mrs. Capron feels that "one needs just such an inspi-

ration to definiteness in prayer." She urges further that as "our sisters on foreign missionary ground are really our substitutes, it argues great apathy and lack of fine spiritual sense not to care to know what they are doing." As the supreme reason, Mrs. Capron adds that "some records given by these missionary workers are inspired by the Holy Spirit, and we cannot afford to miss his influence on us through their words."

Mrs. C. L. Goodell voices the opinion expressed by others when she speaks of "the world-wide intelligence contained in these periodicals, which tends to quicken our sympathies, kindle our desires, and stimulate within us the grace of benevolence. Also because we shall pray more intelligently when we understand the pressing needs; and we shall find greater cause for praise when we learn about the good that is being accomplished."

Miss Ward says: "In these days women have no excuse for ignorance but the scriptural one that 'they love darkness rather than light,' for the means of enlightenment are within everyone's reach. So my one answer to your question is, that any woman who seeks to have an intelligent comprehension of the work of her own religious denomination in the world, must read the publications of her own Mission Board, particularly its Annual Reports."

Mrs. Gates mentions as a reason why denominational periodicals should be read by Christian women, "in order to increase interest in what already interests them. To be able to talk intelligently and helpfully on the subject. To learn where their help is most needed. To be stimulated by what others are doing, and to have their faith in God strengthened."

In Memoriam.

MRS. WILLIAM GALLAGHER.

A MOST interesting memorial meeting for Mrs. William Gallagher, late president of our Hampshire County Branch, was recently held at the house of Miss Merrill E. Gates, in Amherst. Mrs. Gallagher's death is mourned all through the country where she was most active in charitable and missionary work. Although she was president of the Branch but little more than a year, her influence was strongly felt among all the societies in stimulating to new life and activity. The success of the semiannual meeting of the Board last May was largely due to her enthusiastic planning and efficient executing. She was a woman of great versatility, high culture, and most winning personality, and one who consecrated her powers to labor for her Lord, and for his world. Her pastor in Easthampton writes of her: "Many are faithful, but

her faithfulness was unique for courage and cheer. We do not think of that bright soul as lost, only as transformed and transfigured. Christ said, 'It is expedient for you that I go away,' and this probably not for what was peculiar to him, but on account of forces operative for all men. The nobler nature, as the veil withdraws, is not less but more apparent. Miss Dickinson, in 'Departing,' only expresses universal experience,—

' We learn in the retreating
How vast a one
Was recently among us;
A perished sun

' Endears in the departure
How doubly more,
Than all the golden presence
It was before!'

She is not less in our hearts but more, neither can we think that her noble plans and high purposes, interrupted before they were visibly achieved, do at all fail. Somewhere in God's world she is, even where no more faith but sight is this oracle of the poet,

' Leave Now for dogs and apes!
Man has Forever.'"

C. H. H.

TOPICS FOR AUXILIARY MEETINGS.

January.—Missionary Literature.

February.—Outlook for Christ's Kingdom in Turkey.

March.—An Hour in Spain.

April.—The Condition of our own Auxiliary.

May.—Bulgaria: Its Condition and Mission Work.

June.—An Hour in the Mexican Field.

July.—God's Promises the Foundation of the Missionary Structure.

August.—A Voyage in the Morning Star.

September.—An Hour in the Austrian Field.

October.—The Personal Factor in Missionary Work.

THE OUTLOOK FOR CHRIST'S KINGDOM IN TURKEY.

TOPIC FOR FEBRUARY.

THE material for this topic is so abundant it is within the reach of all. We would suggest three brief papers: 1, The Armenians; see *Missionary Review* for March, p. 193; 2, The Calamities of the Past Year; see the same,

p. 161; The Outlook for the Future; see the Crisis in Turkey, a paper given by Dr. Judson Smith at the meeting of the American Board, Toledo (See *Missionary Herald* for November). The "Eastern Question" is also concisely stated in an article by Mr. James Bryce in the *Century* for November, 1895.

Incidents and items illustrating some one of the subjects mentioned may be found in every number of the *Missionary Herald* and LIFE AND LIGHT for the year, also in the religious weeklies, and many of the secular magazines. The *Missionary Review*, price 25 cents, may be obtained from 30 Lafayette Place, New York City.

SIDE LIGHTS FROM PERIODICALS.

New England Magazine, December: "What the Spirit of Christmas Saith to the Nations," by Benj. F. Trueblood. In same, "What the Spirit of Christmas Saith to the Churches," by Geo. Hodges.

Catholic World, December: "The Great Assassin and the Christians of Armenia," by Geo. McDermot, C. S. P.

Contemporary Review, November: "Travels Amongst the Armenians," by J. Theo. Bent.

Nineteenth Century, November: "Turkish Misgovernment," by W. S. Blunt and Gen. Chas. Gordon, in a letter written in 1881. In same, "Commercial Morality in Japan," by Robert Young.

Harper's Magazine, December: "White Man's Africa; Part II., President Kruger," by Poultney Bigelow.

M. L. D.

WOMAN'S BOARD OF MISSIONS.

Receipts from October 18 to November 18, 1896.

MISS SARAH LOUISE DAY, Treasurer.

MAINE.		NEW HAMPSHIRE.	
		LEGACY.	
<i>Maine Branch.</i> —Mrs. C. C. Chapman, Treas. Bangor, Miss Anna P. Stearns, 1, Central Ch., Aux., 32, First Ch., Aux., 17, Hammond St. Ch., Aux., 29; Castine, Desert Palm Soc., 20; East Fairfield, Good Will M. C., 2.78; Greenville, Aux., 23; Hancock Co., conf., 4.93; Machias, Aux., 32.55; No. Berwick, Mrs. Ellen F. Hobbs, 1; Orland, Miss Hannah T. Buck, 5, Friends, 2.85; Portland, State St. Ch., Aux., 25.94; Scarborough, Willing Helpers, M. C., 5.50; Waldoboro, Aux., 7; Westbrook, Aux., 16.75, Warren Ch., Y. P. S. C. E., 10; Wilton, Aux., 10.15; Yarmouth, First Ch., Aux., 15,		<i>Wilton.</i> —Legacy of Mrs. Mary C. Pettin-gill,	150 00
	261 45	VERMONT.	
		<i>Vermont Branch.</i> —Mrs. T. M. Howard, Treas. Cambridgeport, Aux., 2.15; Essex Junction, Mrs. M. H. Seaton, 5; Lyndon, Buds of Promise, M. C., 2; Peacham, prev. ack. to const. L. M's Miss Sarah Ann Hand and Mrs. Asa Sargeant; Richmond, 15.60; Salisbury, Aux., Th. Off., 8.80; Woodstock, Mrs. Billings, 150,	183 55
Total,	261 45	Total,	183 55

MASSACHUSETTS.

<i>Andover</i> .—Juvenile Miss'y Soc	25 00	
<i>Andover and Woburn Branch</i> .—Mrs. Chas. E. Swett, Treas. Andover, Union Aux., 20, So. Ch., Union Aux., 67.90, Sunbeam, M. C., 6.50; Bedford, United Workers, Aux., 39; Dracut Centre, Aux., 18; Lexington, Aux., 20; Lowell, First Cong'l Ch., 10, Union, Aux., 105; Malden, Aux., 125.75; North Woburn, Aux., 3.25; Stoneham, Aux., 50; Wakefield, Aux., 60; Winchester, Aux., 36.20, Open Door M. C., 10; Woburn, Aux., 6,	577 60	
<i>Barnstable Branch</i> .—Miss Amelia Snow, Treas. Falmouth, Aux., 5, Cradle Roll, 2.85; Harwich, Aux., 10; North Falmouth, Aux., 20; Orleans, A Friend, Th. Off., 2; Sandwich, Aux., 4.40, Th. Off., An. Meeting, 11.25; South Dennis, Aux., 10; Truro, A Friend, Th. Off., 2; Waquoit, Th. Off., 5,	72 50	
<i>Berkshire Branch</i> .—Mrs. Chas. E. West, Treas. Adams, Aux., 22; Canaan, Four Corners, Aux., 5, Fetna Circle, 15; Hinsdale, Mrs. K. C. Plunkett, 20; Pittsfield, First Ch., Aux., 16.20, So. Ch., Aux., 30; sale of jewelry, 1.75,	109 95	
<i>Boston</i> .—A Friend, 5; Friends, 30,	35 00	
<i>Essex North Branch</i> .—Mrs. Wallace L. Kimball, Treas. Haverhill, No. Ch., Aux., Mrs. M. M. Tibbetts,	53 33	
<i>Essex South Branch</i> .—Miss Sarah W. Clark, Treas. Beverly, Dane St. Ch., S. S., Home Dep't, 23; Danvers Centre, Aux., 29, Maple St. Ch., Aux., 89 (of wh. 75 to const. L. M.'s Mrs. H. R. Howe, Miss Bessie Putnam, Mrs. S. D. Tapley); Gloucester, Aux., 73; Ipswich, Aux., 26.50; Lynn, No. Ch., Aux., 25; Marblehead, Aux., 20; Middleton, Aux., 10; Salem, Crombie St. Ch., Aux., 53, South Ch., Aux., 374, Tabernacle Ch., Y. L., Aux., 30, Kookoo's I. T. U's, 1.50; Swampscott, Aux., 1; Topsfield, Aux., 30; Wenham, Wide Awake Workers, M. C., 3, Annual Meeting, Th. Off., 182.27,	970 27	
<i>Franklin Co. Branch</i> .—Miss L. A. Sparhawk, Treas. Ashfield, Aux., 5; Greenfield, Aux., 3.16; Hunting Hills, Aux., 6; So. Deerfield, Aux., 10,	24 16	
<i>Hampshire Co. Branch</i> .—Miss Hattie J. Kuecland, Treas. Amherst, Second Ch., Aux., 10; Belchertown, Aux., 48.50; Greenwich, Aux., 11.50; Northampton, First Ch., Aux., 20, Edwards Ch., Aux., 58.57,	148 57	
<i>Middlesex Branch</i> .—Mrs. E. H. Bigelow, Treas. Dover, Aux., 6; Framingham, Aux., 33, Silver Keys, Jun. Aux., 10, Schneider Band, 25; Holliston, Aux., 40; Lincoln, Cradle Roll, 1; Marlboro, Aux., 57; Maynard, Aux., Th. Off., Mrs. Lucy A. Maynard, 10; Natick, Aux., 18.15; Northboro, Aux., 14.50; Southboro, Aux., 17; Southville, Aux., 3; Sudbury, Aux., 23.40; Wellesley, Dana Hall, Misses Eastman, 10,	268 05	
<i>Millis</i> .—Cong'l Ch., Y. P. S. C. E.,	4 50	
<i>Norfolk and Pilgrim Branch</i> .—Miss Sarah B. Tirrell, Treas. Brockton, First Ch., Aux., 76; Hanson, Aux., 14.13; Plymouth, Aux., 20.65; Scituate, Centre Ch., Y. P. S. C. E., 15,	125 78	
<i>North Middlesex Branch</i> .—Mrs. Elizabeth Hunt, Treas. Townsend, Aux., 47.32, Y. P. S. C. E., 10; Westford, Aux., 10.20, Y. P. S. C. E., 10,	77 52	
<i>Old Colony Branch</i> .—Miss Frances J. Rannels, Treas. Fall River, Aux. (of wh. 16.42 coll. at Annual Meeting) 46.42; Plymouth, Y. P. S. C. E., 25,	71 42	
<i>Sharon</i> .—Mrs. Fred. Vintou,	5 00	
<i>Springfield Branch</i> .—Miss H. T. Buckingham, Treas. Holyoke, Second Ch., Aux., 5; Ludlow, Aux., 2.50; Springfield, Memorial Ch., Aux., 32.16, Olivet Ch., Y. P. S. C. E., 20; Westfield, Second Ch., Aux., 2.50; West Springfield, First Ch., Dewdrops, M. C., 1.25,	63 41	
<i>Suffolk Branch</i> .—Miss Myra B. Child, Treas. Allston, Aux., Th. Off., 20; Auburndale, Aux., 53.04, Y. P. S. C. E., 15, Berkeley Temple, Aux., 13, Mount Vernon Ch., Aux., 62, Park St. Ch., Jun. Aux., 10, Union Ch., Y. L., Aux., 75; Brighton, Cong'l Ch., Y. P. S. C. E., 10, Cradle Roll, 24.28; Brookline, Harvard Ch., Aux., 83.21; Cambridgeport, Pilgrim Ch., Aux., 10, Y. L., Aux., 40; Charlestown, Winthrop Ch., Aux., 82, Cradle Roll, 11.16; Dedham, Aux., 179; Dorchester, Second Ch., Y. L. M. Soc., 60; Hyde Park, Cong'l Ch., 68.62, Aux., 68, Jun. Aux., 10; Newton, Mrs. Mary I. Cram and Mrs. Agry, 11; Newton Centre, Aux., 25.50; Newton Highlands, Aux. (of wh. 25 to const. L. M. Mrs. C. E. Havens), 57.72; Roxbury, Eliot Ch., Thompson Circle, 5, Immanuel Ch., Aux., 38.80; Somerville, Prospect Hill Ch., Jun. Y. P. S. C. E., 5, Winter Hill Ch., Youthful Helpers, M. C., 15; Walpole, Aux., 55; Waltham, Trin. Cong'l Ch., Aux., 57.33; Watertown, Phillips Ch., Aux., 50, Cradle Roll, 9.75,	1,224 41	
<i>Windsor</i> .—Mrs. C. A. Bealls, Birthday Donation (83 yrs.),	1 00	
<i>Worcester Branch</i> .—Mrs. E. A. Sumner, Treas. Ashburnham, Aux., 13; Athol, Aux., 100; Barre, Aux., 26.75; Blackstone, Aux., 9; Charlton, 17; Clinton, Aux., 16.58; Fisherville, Aux., 2; Fitchburg, M. C. Ch., Aux., 95; Ralston Ch., Aux., 55.35; Gardner, Aux., 12; Gilbertville, Aux., 16.70; Grafton, Aux., 58.92, Extra-Cent-a-Day Band, 15.38; Holden, Aux., 20; Hubbardston, Aux., In Memoriam, L. W. R., 50; Lancaster, Aux., 58.40; Leicester, Aux. (of wh. 25 to const. L. M. Mrs. Clara Gibson), 147.04, Y. P. S. C. E., 5; Leominster, Aux. (of wh. 25 to const. L. M. Mrs. G. R. W. Scott), 128; Millbury, First Ch., Aux. (of wh. 75 to const. L. M.'s Mrs. S. E. King, Miss Fannie May Putnam, and Mrs. James Sutcliffe), 88.40, Second Ch., Aux. (of wh. 25 to const. L. M. Mrs. Jennie M. Goddard), 32, Infant Class in S. S., 1.33; North Brookfield, Aux., 19; Oxford, Aux., 3; Paxton, Aux., 29.50; Princeton, Aux., 97, Mountain Climbers, M. C., 6.25; Rockdale, Aux., 5; Royalton, Aux., 33.65; Rutland, Aux., 3; Shrewsbury, Aux., 25, to const. L. M. Mrs. Edward Lathrop, Extra-Cent-a-Day Band, 5; Southbridge, Aux., 5, A Friend of Missions, 5; So. Lancaster, Aux., 5.50; Spencer, Aux.,		

17.50; Upton, Aux., 11; Uxbridge, Aux., 4; Ware, Aux., 42; Warren, Cong'l Ch., 10.22; Webster, Aux., 12; Westboro, 90.95; Westminster, Aux., 4.90; Whitinsville, Aux., 106.20, Extra-Cent-a-Day Band, 19.08; Winchendon, Aux., 78.55; Worcester, Belmont Ch., Aux., 5.60, Central Ch., 21.25, with contri. prev. ack. to const. L. M's Mrs. F. J. Barnard, Mrs. H. H. Fairbanks, Mrs. J. H. Robinson; Hope Ch., Aux., 13, Old South Ch., Aux., 16.80, L. L. Bearers, M. C., 15, Park Ch., Extra-Cent-a-Day Band, 5.50, Piedmont Ch., Aux., 58.66, Pilgrim Ch., Aux., 15, Plymouth Ch., Aux., 25, Summer St. Ch., Aux., 10, Union Ch., Aux., 70.50,

1,862 36

Total, 5,719 83

LEGACIES.

Haverhill.—Legacy of Mrs. Mary B. Jones, 1,000 00
Shelburne.—Legacy of Mrs. Sarah P. Kellogg, 500 00

CONNECTICUT.

Eastern Conn. Branch.—Miss Mary I. Lockwood, Treas. Brooklyn, Aux., 7.25; Central Village, Aux., 7; Hampton, Aux., 22; Norwich, Broadway Ch., Aux., A Friend, 100, First Ch., Aux., Th. Off., 15; Pomfret, Pomfret Workers, M. C., 75,

226 25

Hartford Branch.—Mrs. M. Bradford Scott, Treas. Enfield, Aux., 3; Hartford, F. M. Smith, 5; Hebron, Aux., 13; New Britain, First Ch., Aux., 59.90, South Ch., Mrs. J. B. Smith's S. S. Class, 2.57; Simsbury, Aux., 4; Somers, Aux., 8; Tolland, Aux., 18,

113 47

New Haven Branch.—Miss Julia Twining, Treas. Bethlehem, Aux., 20.30; Bridgeport, North Ch., Aux., 136, Olivet Ch., Y. P. S. C. E., 20, Park St. Ch., Aux., 24.49, So. Ch., Aux., 154.37; Centerbrook, Aux., 2; Chester, Aux., 39.40, Cradle Roll, 1.50; Colebrook, Aux., 5; Darien, Aux., 50; Goshen, Cradle Roll, 1; Kent, Aux. (of 25 wh. to const. L. M. Mrs. Howard Mudie), 38; Litchfield, Pearl Livingston Underwood, 5, Y. L. Soc., contri. prev. ack. to const. L. M's Miss Emma L. Adams, Mrs. John Hutchins, Miss Clara B. Kenney, Miss Cornelia B. Smith, Mrs. Geo. C. Woodruff; Meriden, Centre Ch., Aux. (of wh. 100 to const. L. M's Mrs. J. T. Bridge, Mrs. C. P. H. Griswold, Miss Mary E. Murdoch, Miss Mary E. Yale), 135; Middletown, First Ch. Aux., (of wh. 25 to const. L. M. Mrs. E. A. Sawyer), 63.50; Moromas, S. S., 5; Morris, Aux., 27; New Haven, Grand Ave. Ch., Aux., 100, Yale College Ch., Aux., 125; New Milford, Aux., 101; Northford, Aux., 38; Norwalk, S. S. Circles, 63.50, Y. P. S. C. E., 2.05, Jun. Y. P. S. C. E., 6; Redding, Cradle Roll, 75 cts.; Salisbury, Aux., 24; Stamford, Y. L. Soc., 30; Stratford, H. H., 9; Torrington, First Ch., Aux., 11.85,

1,238 71

Total, 1,578 43

NEW YORK.

New York State Branch.—Mrs. Guilford Dudley, Treas. Binghamton, First Ch., Aux., 14; Brooklyn, Park Ch., Aux., 6, Plymouth Ch., Y. W. Guild, 5, Tompkins Ave. Ch., Aux., 150; Churchville, S. S., Miss. Circle, 15; Coventryville, Aux., 5; East Bloomfield, Mrs. Eliza S. Goodwin, 4.10; Flushing, Aux., 43.60; Hamilton, Aux., 25; Homer, Aux., 53.12; Ithaca, Aux. (to const. L. M. Mrs. Henry A. St. John), 25; Millville, Aux., 7; Orient, Aux., 18; Phoenix, Y. P. S. C. E., 12.97; Schenectady, Aux., 22; Sherburne, Aux. (of wh. 125 to const. L. M's Mrs. T. A. Fuller, Mrs. C. S. Gorton, Miss Carrie E. Pratt, Miss F. L. Rexford, Mrs. W. A. Trow), 133; Sing Sing, Miss Bessie Foshay, 1; Ticonderoga, Aux., 24.61; Warsaw, Y. P. S. C. E., Miss Laurence, 25; Wellsville, Aux., 6. Less expenses, 45.83,

549 57

Total, 549 57

PHILADELPHIA BRANCH.

Philadelphia Branch.—Miss Emma Flavell, Treas. D. C., Washington, M. C., 103; Md., Baltimore, Aux., 57.60; N. J., East Orange, Trinity Ch., Aux., 14, First Ch., S. S., 30.44; Jersey City, Aux., 8; Montclair, Aux., 69.35, Y. L. Soc., 208, Jun. Y. P. S. C. E., 77; Newark, Belleville Ave. Ch., Aux., 45.25, First Ch., Aux., 32; Orange Valley, Y. L. Soc., 38.81; Paterson, Aux., 40.07; Westfield, Y. L. Soc., 20; Penn., Alleghany, Maggie Lester, 1.25; Kendall Creek, A Friend, 50 cts. Less expenses, 4,

741 27

Total, 741 27

IOWA.

Mitchell.—Jun. Y. P. S. C. E., 2 00

Total, 2 00

NEBRASKA.

York.—Th. Off., Miss Mary A. Millholland, 1 00

Total, 1 00

CANADA CONG. W. B. M.

Delhi.—Miss Ida L. Foster, 3 52

Total, 3 52

General Funds, 8,688 91
Gifts for Special Objects, 351 71
Variety Account, 190 53
Legacies, 1,650 00

Total, \$10,881 15



ANNUAL REPORT OF FOREIGN SECRETARY.

YEAR ENDING AUGUST 31, 1896.

THE past year has been one of great anxiety to all lovers of missions. Three problems of unusual magnitude have confronted us: the financial stringency, the atrocities in Turkey, and the difficulties in Japan. In Spain, too, there are mutterings like a pent-up volcano, and in Africa, starvation stares the native Zulu in the face. We wonder what the Lord would teach us by these seeming hindrances. Are we called to a halt in our work, or to revolutionize our manner of doing it? or are we called to redoubled labor and consecration?

We are thankful that the portion of the field in Turkey to which we, as a Board, contribute, has not yet been visited by the desolation that has overwhelmed other places; but the trouble is in the air, and no one feels absolutely sure where it will strike next. It will doubtless be a surprise to many to learn that our beloved boarding school in Brousa West, which we have so long nursed and fostered, has been closed. This event has no connection with the Armenian trouble, but is a natural outcome of circumstances.

Brousa East is a center of Armenian work, and it was thought best to unite them all in one school. Five years ago this seemed to Mr. and Mrs. Baldwin the proper course to pursue; but, to quote Mr. Baldwin, "in view of the desire of our associates to make a longer experiment of a separate boarding school, we consent to allow time to solve the problem, with the result mentioned above." A station meeting was held early in the year to take action on this matter, and there was no diversity of opinion. Mrs. Baldwin writes: "The boarding department is small at present, but there are new applications already, in view of the change of locality; the experiment will have to be tried at least a year before we can report results. We see nothing to dishearten or discourage; on the contrary, we look for success in proportion to the provisions made and efforts expended." Mr. Baldwin, who is a trustee, and the treasurer of the station, says: "I know the first question you will ask is, 'What is to become of our beautiful building in

Brousa West?' I confess this is the most difficult part of the problem we have to solve. It remains to be seen whether the Mission can use it in any way, or whether we shall be obliged to sell or exchange for other property, or whether we can rent it on favorable terms." Mr. and Mrs. Crawford have gone to Trebizond permanently, where they were engaged in relief work during the winter; Miss Griswold to Smyrna, and Miss Cull to Constantinople. Thus Brousa ceases to be a center for the education of Greek girls. Mr. Baldwin writes, "This has not been of our choice, but an indication of Providence, and there is provision for Greeks at Constantinople, at Smyrna, and at Marsovan."

Of our work in India, we shall have the pleasure to-day of hearing from Mr. and Miss Perkins, who have labored there for the past ten years. They have come aside for a little rest, and with hearts full of love for their chosen field, they will give us fresh and comprehensive reports of the work in which they have been engaged for the Master. Our other California girl in India, Miss Gertrude Barker, is at Madura. She took her second examination in Tamil in April, and says, "I am so happy to be able now to devote all my time to the work." Until recently she has labored with Miss Swift among the Bible women; but when it was decided that Mrs. Chandler return to America, she was placed in charge of the North Gate School for Hindu girls. Already she feels attached to the little dark-skinned, bright-eyed girls. Seventy-five of them crowded into three small rooms and a narrow veranda, and all studying aloud at once,—no wonder she feels the need of a new building. Land has already been given for this, the plans drawn, and some money in sight. She is going to try herself to raise the balance. She says, "Do not forget to pray much for the work, that those who hear the words may know it is God's message to them, and that these little heathen children who are under Christian influence and teaching from morning till night may tell the story in their homes, and not only come themselves to the Saviour, but bring others with them."

Mrs. J. C. Dorward, of Umsunduzi, Africa, is still in America. Two surgical operations, the second much more severe than the first, have prevented her return, but she hopes now to be able to go back in October. Meanwhile the work under Mr. Dorward is in a most encouraging condition. An awakened spiritual interest has existed during all the year. About sixty have confessed Christ. Ten of these have united with the church, and others are ready to unite. There are fifty in the day school,—more than can be comfortably accommodated. Mrs. Dorward says, "I wonder there are fifty to come, for they must come hungry, many of them." We have all heard of grasshoppers stopping a train of cars, and now we hear of locusts

blocking our mission work. A locust is so small an object, and missions are so grand a cause! But do they affect each other? Yes. How? The locusts eat up all the vegetation, and make the people poor, and poverty makes a great difference with the work. The numbers at the boarding school will have to be diminished for lack of food, and with the "cut at Boston" and decreased home missionary work among the natives, about half the work of the native teachers and pastors must be given up. Mrs. Dorward writes: "Perhaps it is well I am not there to see the children grow thin, and finally be obliged to leave school altogether. We could not urge their return, for we know that they would tell us, as they have had to often times in past years, 'We cannot walk so far and study when we are hungry.' Even church services will suffer. The most devout will feel like staying at home when they have had no breakfast." Mrs. Dorward is eager to be again among her African people. She sends a loving greeting to all the mission workers on the Pacific Coast. God bless her on her homeward journey.

Toward Micronesia our hearts have recently been warmed and enthused by the presence among us of bright, cheery, warm-hearted Miss Crosby, and faithful, deeply in earnest, saintly Mrs. Logan,—one returning from that field, the other to it. Miss Hoppin sailed from Kusaie in June, 1895, for San Francisco, and this left all the Gilbert Island girls under Miss Wilson's care. This means that she must be to them mother, sister, nurse, teacher, counselor, confessor, spiritual guide, matchmaker, and sometimes, in emergencies, physician and surgeon. Surely a great responsibility, and no wonder she cries out, "Do not forget to pray for me." Mrs. Garland was a great help to her during her stay on Kusaie. The hearts of the missionaries are sometimes made sad and their faith is tried when one over whom they have watched for years, apparently a sincere Christian, goes out from them to her island home and falls into sin. It is not for us who have been reared in this Christian land, with a pious ancestry for generations, to know the power of temptations, or judge of the falling away of one who has behind her centuries of heathendom, and who is surrounded only by heathen relations and friends. Nevertheless, we, as well as the missionaries, are made sad. Miss Wilson says, "At times it makes my heart sick, and almost makes me ask, Who has the reign over these isles of the sea, God or Satan?" But she quickly adds: "The more we realize their weakness, the oftener it will send us to our knees, and this of itself will prove a blessing. When a person stands firm and does not fall, it shows the wonderful keeping power of God."

The Star reached Kusaie July 27, 1895, bringing to them their annual mail, which was received with joy, and opened with fear and trembling. In

August they were visited by a Spanish man-of-war, with Henry Nanpei on board. The officers visited the schools, and were pleased and surprised that the children knew so much. The missionaries also went on board the ship, and managed to communicate with the officers by means of three languages. But the visit was somewhat a strained one, and they were glad when she left. The monotony of life on Kusaie was further relieved by a German man-of-war, which touched there in December. Miss Wilson reports some special cases of soul-awakening and reachings after a higher life in the girls' school, showing that the same Spirit works by the same means on all hearts, in all places, and on all races.

The school at San Sebastian still maintains its high standard of excellence, and the teachers are to be congratulated on the rank which their graduates take.

At Matsuyama, Japan, Miss Harwood is laboring almost alone. Miss Dudley visited there two or three times during the year. A part of the year a Methodist family has been stationed at the place. The rest of the time Miss Harwood has been the only foreigner. No wonder Mrs. Johnson wrote of her, "She is very brave and faithful." Miss Harwood says: "I have gotten along alone much better than I feared I should. I was not able to do this of myself, but I had all fear and much of the loneliness taken away. I do not see anything to indicate that we are not wanted here; but it is to the contrary.

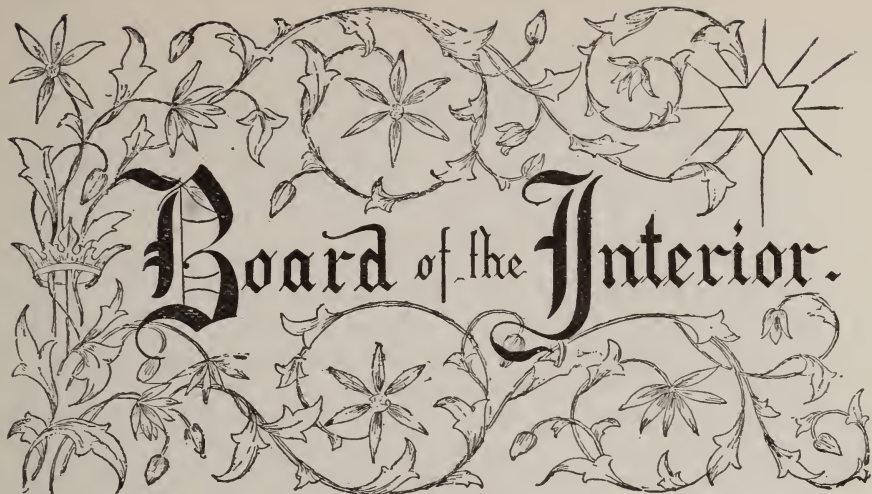
It is not necessary to speak here of the difficulties that have led to the recent resignation of the missionary teachers at the Doshisha, except so far as it concerns Miss Denton.

Through all the trying circumstances of the past year she has stood at her post, faithfully performing each day's duties as they came, and lending a helping hand wherever it was needed. But this is what she says of the situation: "My heart is breaking with the thought of it all, but I cannot but see that the decision is good." The question is, What next? We have all read of a company of Christians that was once scattered abroad who went everywhere preaching the Word, and it is possible these seeming hindrances may prove a blessing to all concerned. Already an aggressive policy of evangelistic work has been decided upon.

And so ends briefly the story of another year. The love between this Board and its missionaries grows stronger and stronger each succeeding year; and we add most fervently, God bless them all abundantly and their work.

We thank God for the privilege we each have of some share in the work. Let us take courage, and do with our might what our hands find to do.

SUSAN MERRILL FARNAM.



EDITORIAL COMMITTEE.

Mrs. JAMES G. JOHNSON, 7 Ritchie Place, Chicago.
Miss SARAH POLLOCK. Mrs. W. H. RICE.
Mrs. GRAHAM TAYLOR. Mrs. G. B. WILLCOX.
Mrs. H. M. LYMAN.

The New Year greets thee,
Strong as his bracing cold;
With gifts he meets thee,
Rich, manifold.

Blessings repeated while they grow more dear,
God called them good in the first glad New Year.

Sweet Hope he brings thee,
Faith, and Courage strong,
So shalt thou overcome
The Old Year's wrong.

High up he lifts his torch that thou mayst see
Those near and far who wait in need of thee.

The New Year greets thee,
Starting to run his race—
Move to that harmony
That keys his pace.

If discords fret or griefs should dull thine ear,
God's will can guide thee so thou hold it dear.

Mrs. J. G. Johnson, in Mizpah Calendar of 1896.

INDIA.

LETTER FROM ANNA L. MILLARD.

BYCULLA, BOMBAY, Oct. 3, 1896.

MY DEAR MRS. WILLCOX: It is some time since I have written to any of the ladies at the "Rooms" about my work.

As I go from house to house I am constantly hearing of things new and strange to me, and I am tempted to put them on paper for you. Many of the things are strangely interesting, but they usually contain an element of sadness through the degradation and superstition which occasions them.

Yesterday while visiting with my Bible woman, in a high-caste house, we fell into conversation with a widow woman, who gave us an insight into some of the practices to which widows calmly submit.

She told us of a widowed *rani* (queen), who lived for a time next door to her, having been brought here from one of the native states. As her next-door neighbor she knew much that went on there, and she herself was evidently surprised to know that a *rani*, even though a widow, should have to endure the same, and even greater hardships, than she herself had known. The *rani* had her head shaven, and was dressed in an unbleached cotton cloth, the ordinary garment of a widow. The only food allowed her was the water in which rice had been soaked or boiled. Nothing in the way of solid food was given her.

On account of her rank she was allowed to have golden dishes and a silver drinking cup, also a woman to wait upon her. With only this starvation fare she, of course, did not live long. There is a point beyond which even a widow cannot endure!

Last week, after much entreaty, I brought a young widow, of perhaps twenty, home to us from one of the city hospitals. As a child of ten she was enticed away by one of her father's servants to go and see a fair that was being held in the neighborhood. She was thus brought down to Bombay, and pawned, literally pawned, to one who made a business of dealing in human life.

This servant was probably in the employ of the pawnbroker, making a commission on each child enticed away from her friends. This is a business regularly carried on here.

The father of the girl was a government official, but he could not allow her to return after she had broken caste. After some time she returned to her home, and begged to be allowed to remain, though she knew at the time that it was perfectly useless.

Last Monday my Bible woman went to see an old blind priestess who has charge of a Hindu temple. She listened with attention to all that was said, and when the Bible woman left, offered her some money. When told that we never took money for our preaching, she seemed surprised, but insisted upon her taking it, saying: "I must give it because it is Monday. Hereafter do not come on Monday if you do not want me to give it to you, but come some other day."

Such strange superstitions constantly come to our knowledge, for which the people themselves can give no reason. Freely do they take upon themselves burdens grievous to be borne. About three weeks ago I took a Beni Israelite woman with a very sick infant to the hospital. On the third day the child died, and when the mother knew that it was dying she begged to be allowed to go home with it at once, saying, "If it dies here in the hospital I will not be allowed to bury it for three days." It was at the time of one of their Jewish festivals, and this was probably one of their ceremonial rules, though she could give no reason for it.

Yesterday in visiting one of my little boys' schools I found so few present that I exclaimed, "Where are all the other boys?" One little fellow jumped up and said, "Do you not know that for the next fifteen days we must feed our ancestors?" When inquiring about it I found that it meant feeding the crows. The people make a great feast, but before eating themselves they place some where the crows can get it; and if they eat some, or even touch it, the people are made happy, thinking that their ancestors have partaken of the feast. At night we see dishes of food placed along the roadside or under a tree, with a tiny lighted lamp to guide the crow, or rather the spirit, to the right place. The boys told me that if their ancestor was fond of smoking, a cigar was placed there for him, or of drinking, a small glass of liquor. In asking a higher caste man about the truth of this, he said, "Nonsense; those low-caste people do not know anything,—they are very ignorant; we never put flesh or liquor of any kind." And yet he acknowledged that they did observe the festival. It is difficult to get at the reason for all these things, and no two persons will tell the same story. Of one thing we are sure,—they need a true knowledge of God.

"How then shall they call on Him in whom they have not believed, and how shall they believe in Him of whom they have not heard, and how shall they hear without a preacher?"

DELAY to join in the march of mercy, and you will lose opportunities of honoring God and of serving your race such as never occurred to the Church before, and can never be enjoyed by you again.—*John Harris, D. D.*

CHINA.

LETTER FROM EMILY S. HARTWELL.

FOOCHOW CITY, CHINA, Oct. 11, 1896.

I INTENDED writing you before this, but when I arrived, September 22d, the weather was extremely hot, and the thermometer was above 90° for the two weeks following. Our Scientific Institute had just opened, and my entire time and strength has been taken to help arrange the work for this term. This is no light task, especially with our limited accommodations. Cowen Hall, the only building we have besides native houses inappropriate for the purpose, was built for forty students, and has two recitation rooms. We have one hundred and thirty students. There is an eight-year course, and as Chinese classics are included in the curriculum, the number of classes is necessarily greater than in a college at home. We have two sets of recitations from eight to twelve in the morning in our own house, one in the dining room and one on the veranda, and we do not know how we can manage when cold weather comes in January and February. The main schoolroom is so crowded at present, with seats full and students packed very closely the entire distance around all four sides, that it is impossible to seat all the teachers in the center of one end. The general of the barracks near us has asked us to receive two students, but we have been obliged to ask him to wait until the beginning of another year.

Many of these students come from leading families in the city. The mother of one of my class in English called last Tuesday. She comes from a family of one hundred and twenty souls, sixty of them children. How we would rejoice to put a kindergarten into that house. The family are very friendly, and some seem interested in the truth. It means a great deal to have sons brought every day under the Christian influences of our school: prayers twice a day, and Bible study every day, besides prayer meetings, and Christian Endeavor, and regular services on Sunday. We trust you will all pray earnestly that a revival will sweep over the school and bring many earnest workers into the vineyard. I took the school prayer meeting (which comes Tuesday night) just one week after landing. This required a little special study for preparation, as my long absence has made my Chinese very "rusty," but I find it coming back to me quite readily. I can understand most of the services, and with my two hours of study each day, besides my teaching, which gives me practice, I hope soon to be making an advance over my previous knowledge of this language, which, like a mirage, seems ever beyond our reach. We all need your prayers that the mental

strain to use this tongue may not so exhaust us that we lose spiritual power. Ah, how much easier it is to "mount up on wings like eagles," when the soul floats upon wings of thought expressed in the beautiful English language, than when it flounders about in Chinese idioms! One is thankful here for the silent power of the unspoken language of the heart.

You will want to know of my journey. The trip on the Canadian Pacific from St. Paul to Vancouver was most delightful. We had a large party, as my father's only sister from Cambridge and my brother's wife from Brooklyn were with me, and we came with Dr. Goodrich's family. We were very comfortable in the tourist sleeper, and were glad to save the Board a little by taking the tourist car. (I think I should hesitate about doing so if traveling alone, however, but our party occupied almost the entire car.) We obtained stop-overs without any extra expense, and spent a day at Glacier, within walking distance of a glacier twenty miles long and in the heart of the Silkerk Mountains. It was a delightful rest by the way. The voyage across the Pacific was rough, and very cloudy and cold. The ship was first class in every way, and after my work as Field Secretary I was glad of the rest, which I took by spending a large portion of the time asleep in my stateroom. Many of my dear Minnesota friends had sent me steamer letters, so I had several for each of the twelve days it took to cross, as there were over fifty letters awaiting me at Vancouver. They were a great joy and strength to me all the way. At Yokohama Miss Stewart came on board, and as I had a stateroom alone she shared it with me to Kobe. A severe typhoon had washed out all the railways, so Miss Searle could not get back to the college, very much to my regret. I had but a few hours in Kobe, but was very glad to see the new college buildings, which are so well planned to meet the needs. I decided not to stop over in Japan, as the weather was very unpropitious, and as I found on board the *Empress Rev.* and Mrs. MacVey, bound for the Methodist Episcopal Mission in Foochow, I decided to come on directly and be sure of company the whole way. We spent a week in Shanghai waiting for a steamer, and had the pleasantest part of the entire journey from Shanghai down through the China Sea, much to my delight, as the China Sea has a bad reputation for rough sailing. My father was waiting for me, but mother was away from home, caring for her youngest grandson, Theodore Vincent Hubbard, who came to us September 6th. From the first I have had calls every day from very many old pupils. They are scattered all over the field now, many in active Christian work, and it is a great joy to see them grown and bringing forth fruit. There is a great reward in teaching; the seeds of truth bring forth their fruit after the many days.

I am realizing now as never before the promise, "Seedtime and harvest shall not fail." When the weather is cooler and my goods arrive, we plan a reception for all my old pupils, but any extra effort was impossible in the extreme heat on my arrival. I came none too soon, however. The mission is very reduced in its numbers. We do need recruits so very much. Do send some as soon as possible.

WOMAN'S BOARD OF THE INTERIOR.

Mrs. J. B. LEAKE, TREASURER.

RECEIPTS FROM OCTOBER 10 TO 21, 1896.

ILLINOIS.

BRANCH.—Miss Mary I. Beattie, of Rockford, Treas. Abingdon, 17.70; Aurora, First Ch., 82 60, New England Ch., 124.28; Batavia, 55; Blue Island, 9; Bowen, 7; Champaign, Mrs. C. E. Maltby, 20; Chicago, Auburn Park, Union Ch., 15, Covenant Ch., 15.90, Duncan Ave. Ch., 18.70, Kenwood, Evan. Ch., 45.32, Lake View, Ch. of the Redeemer, 6.70, Millard Ave. Ch., 16, New England Ch., 167.50, North Chicago Ch., 30, Pilgrim Ch., 24.10, Plymouth Ch., 62, South Ch., 102.15, Tabernacle Ch., 15, Union Park Ch., 110.60, University Ch., 15.07, Waveland Ave. Ch., 3; Crystal Lake, 1; Dundee, 50; Elmwood, 2.14; Evanston, First Ch., 116.80; Farmington, 18.75; Galesburg, E. Main St. Ch., 7.50; Geneva, 24.87; Glencoe, 4.03; Glen Ellyn, 10; Granville, 8.75; Harvey, 3.36; Henry, Mrs. Harriet N. Vail, 3; Hinsdale, 110; La Grange, 35; Lyonsville, 23.55; Lombard, 28; Maywood, 10; Naperville, 16.74; Oak Park, First Ch., 249; Park Ridge, 7.30; Payson, 9.50; Peoria, Plymouth Ch., 2.30; Pittsfield, 3; Princeton, 6.50; Ravenswood, 15; Rockford, First Ch., 48.55; Rogers Park, First Ch., 1.50; Roscoe, 10.24; Rosemond, 8.70; Sandwich, 17.50; Seward, 10.47; Shabbona, 6.55; Somanauk, 13.50; Waukegan, First Ch., 6.08; Waverly, 13 90, Miss L. R. Tupper, 5; Western Springs, 10; Wheaton, College Ch., 11.80, 1,892 52

JUNIOR: Y. L. M. S., Alton, Ch. of the Redeemer, 2.75; Chicago, Doremus Ch., 56.10, Pilgrim Ch., 15, Porter Memorial Ch., 37.75, South Ch., 58; Galesburg, Central Ch., Philergians, 9.73; Glencoe, 7; Illini, 9.65; Jacksonville, 7; Oak Park, First Ch., 110.44; Ottawa, 56.13; Pittsfield, Rose M. S., 7.50; Waverly, 15.24, 392 29

Y. P. M. S.: Galesburg, Knox College, 5; Wilmette, 25, 30 00

C. E.: Batavia, 10; Chicago, Auburn Park, Union Ch., 6.40, First Ch., 13.50, Tabernacle Ch., 5; Summerdale, 7.50; Elmwood, 2; Granville, 15; Huntley, 2.25; New Windsor, 5; Plainfield, 5; Rogers Park, 10; St. Charles, 4.50; Shabbona, 10.20, 96 35

JUVENILE: Chicago, Lake View, Coral Workers, 2, Millard Ave. Ch., 9, South Ch., 16.50, Union Park Ch., 17.39; Evanston, First Ch., Light Bearers, 25.27; Oak Park, First Ch., 33, 103 16

JUNIOR C. E.: Chicago, Plymouth Ch., 14; Summerdale, 2.50, Warren Ave. Ch., 15; Oak Park, Forest Ave. Br. Ch., 6; Peoria, Plymouth Ch., 80 cts., Waverly, 57 cts.; Wayne, 1.50, 40 37

SUNDAY SCHOOLS: Bowen, Prim. Class, birthday boxes, 1.40; Chicago, New England Ch., Prim. Class, 10; Odell, 5, 16 40

WEE FOLKS' BAND: Chicago, South Ch., 4 00

SPECIAL: Blue Island, personal gift to Mrs. Laura Seelye, 6; Chicago, Union Park Ch., The Lucy Perry Noble Memorial Fund, 100; Milburn, Western Local C. E. Union, 50, 156 00

THANK OFFERING: Abingdon, 21.41; Alton, Ch. of the Redeemer, Juniors, 6.15; Blue Island, 12; Champaign, 6; Chicago, Mrs. D. N. Richardson, in Memoriam, 5, Covenant Ch., 14.10, Doremus Ch., Jun. C. E., 2.25, First Ch., Y. L., 42.50; Kenwood, Evan. Ch., 85.32, Millard Ave. Ch., 20, New England Ch., 88.35, Pilgrim Ch., 17, Y. L., 9, Plymouth Ch., 139.33, South Ch., 191.50, Union Park Ch., add'l, 3.25, University Ch., 11.67; Clifton, 8.05; Crystal Lake, 15.75; Danville, Mrs. A. M. Swan, 2; Farmington, 35; Galesburg, Central Ch., Philergians, 4.72; Geneseo, add'l, 25 cts.; Geneva, 14.28; Granville, 22.75; Greenville, 12; Gridley, add'l, 1; Harvey, 4.24; Hillsboro, 1.50; Hinsdale, 108.56; Joy Prairie, 33; La Grange, 53.15; Lawn Ridge, 13.50; Lombard, 17; Lyonsville, add'l, 1.50; Maywood, 8; Naperville, 24; Payson, 44.50; Peoria, Plymouth Ch., 9.57; Pittsfield, Rose M. S., 7; Plainfield, 25; Poplar Grove, 6.25; Princeton, 40.50; Rockford, First Ch., add'l, 50 cts.; Rogers Park, 15; Roscoe, 8.16; St. Charles, 14; Sandwich, 55.25; Seward, add'l, 1.48; Waverly, 12.90, Y. L., 7.10, 1,302 29

TEN TIMES TEN: Chicago, Union Park Ch., 20; Summerdale, C. E., 1.50; Evanston, First Ch., 50, C. E., 5; La Grange, Union Ch., 12, C. E., 10; Rockford, First Ch., 10.50, 109 00

Total, 4,142 38

INDIANA.

BRANCH.—Miss M. E. Perry, 51 Broadway, Indianapolis, Treas. East Chicago, 5.45;	
Indianapolis, Mayflower Ch., 11.85; Peoples Ch., 5; Plymouth Ch., 10; Kokomo, 11; Liber, 5.32; Michigan City, 11; Macksville, 2.25; Terre Haute, 33.05, First Ch., 7, Second Ch., 2.50,	104 42
C. E.: Kokomo, 5; Liber, 2.30; Macksville, 2.15; Ridgeville, 4;	13 45
JUNIOR: Kokomo, 5; Terre Haute, First Ch., 1,	6 00
JUNIOR C. E.: Hammond,	2 10
JUVENILE: Indianapolis, Plymouth Ch., Helping Hands, 5; Ross, 3,	8 00
SUNDAY SCHOOLS: Amboy, 50 cts.; Indianapolis, Plymouth Ch., 5; Terre Haute, First Ch., 2.65,	8 15
Friends at Bethel Home, Hessel, Mich.,	3 75
Total,	145 87

IOWA.

BRANCH.—Mrs. C. E. Rew, of Grinnell, Treas. Algona, 2.50; Anamosa, 7.75; Anita, 1; Atlantic, 15.38; Avoca, Mrs. John Single, 1; Bellevue, 3; Belmont, 5; Berwick, 4.75; Cass, 2.70; Central City, 15.05; Charles City, 5; Clarion, 8.50; Corning, 6; Corydou, Mrs. M. D. Rew, 1, Gertrude Rew, 1; Council Bluffs, 17; Ceston, 8; Cromwell, 3.37; Davenport, Edwards Ch., 31.65; Des Moines, Pilgrim Ch., 25.75, Plymouth Ch., 72.21; Dubuque, First Ch., 26; Eldora, 5; Elkader, 1.70; Ft. Dodge, 15; Garner, 10; Genoa Bluffs, 7; Green Mountain, 2.50; Grinnell, 21.63; Hampton, 4; Hawarden, 8.75; Keokuk, 2; Lake View, 5; Lyons, 13.70; Manchester, 1, in memory of Miss Julia Kingsley, 1; Maquoketa, 10.50; Marshalltown, 50; Mason City, 20.44; McGregor, 7.75; Midland, 5; Mt. Pleasant, 4.75; Muscatine, German, 2; New Hampton, 2.10; Newton, 35.60; Newtonville, 2.75; Ogdan, 10.65; Ottumwa, First Ch., 12.81; Owen's Grove and Portland, 5.75; Percival, 6; Peterson, 10; Polk City, 8.32; Pringhar, 1; Quasqueton, 9.10, Mrs. E. M. Knox, 5; Salem, 11; Sioux City, First Ch., 5.25, Mayflower Ch., 5; Sloan, 7.65; Strawberry Point, Eva M. Buckley, 5; Stuart, 10; Tabor, 5; Toledo, 3.50; Traer, 60, Ten Cents a Week Fund, 10; Waverly, 10; Wayne, 7.76; Webster City, 34.75; West Chester, 1.25; Winthrop, 17,	764 57
JUNIOR: Clay, 1.45; Genoa Bluffs, King's Daughters, 1.04; Grinnell, Y. W. F. M. S., 20; Muscatine, 20,	42 49
C. E.: Charles City, 11.50; Des Moines, Pilgrim Ch., 5; Gilbert Station, 1.63; Hampton, 2.75; Hickory Grove, 2.26; Maquoketa, 10; Ottumwa, First Ch., 7; Percival, 3; Tabor, 25; Traer (Ripley), 5,	73 14
JUVENILE: Cedar Rapids, W. W., 1.20; Grinnell, B. B., W. Br., 8.80; Keokuk, C. W., 1; Magnolia, 5; Olds, 3,	19 00
JUNIOR C. E.: Central City, 4.25; Des Moines, Pilgrim Ch., 3; Manchester, 3.80; Waterloo, 5,	16 05
SUNDAY SCHOOLS: Burlington, Miss Derby's Class, 5; Des Moines, Plymouth Ch., 15.05; Garden Prairie, 2; Grinnell, 4.63; Ionia, 2; Newtonville, 1.23; Reinbeck, 2.53; Toledo, 8.02,	40 46

SPECIAL: Burlington, for Mrs. Wm. Hitchcock, 45; Grinnell, for Helen Bush Olds Memorial Fund, 10,	55 00
THANK OFFERING: Atlantic, 29.35; Burlington, 56.23; Clear Lake, Mrs. L. R. Fitch, 1; Council Bluffs, 15.50; Cresco, add'l, 1.25; Creston, 14; Davenport, Edwards Ch., 11.50; Decora, add'l, 52 cts.; Des Moines, Plymouth Ch., add'l, 7; Dubuque, First Ch., 31; Eldora, 19; Genoa Bluffs, 8; Gilman, 10; Grinnell, add'l, 47.50, Y. W. F. M. S., 17.97; Keokuk, 14; Lyons, 10.50; Muscatine, Y. L., 5; New Hampton, 38; Ogdan, 3.50; Red Oak, 30; Sabula, Mrs. H. H. Wood, 5; Spencer, 14.60; Tabor, 45.45; Traer, 32.75; Wayne, 7.21; Webster City, 21.77,	488 60
Total,	1,499 31

KANSAS.

BRANCH.—Mrs. T. S. Mason, of Topeka, Treas. Kansas City, First Ch., 35; Kirwin, 17.60; Lawrence, 35.15; Manhattan, 4.05; McPherson, 1.20; Ottawa, 18.25; Paxico, 14.25; Sabetha, 34.05; Sterling, 10; Seabrook, 5.05; Topeka, A Friend, 30 cts., Central Ch., 1,	158 30
C. E.: Fairview, 3.75; Lawrence, 15; Ottawa, 15; Sabetha, 23; Whitecloud, 5; Wellington, 7.28; Wichita, Plymouth Ch., 5,	72 03
BIBLE WOMAN, SIVAS: Dover, 1.05; Manhattan, 8.50; Maple Hill, 3.50; Topeka, First Ch., 1; St. Mary's, 3; Wabaunsee, 75 cts.,	17 80
Sale Miss Fay's photographs,	3 60
Total,	268 73
Less expenses,	80
Total,	267 93

MICHIGAN.

BRANCH.—Mrs. Robert Campbell, of Ann Arbor, Treas. Detroit, First Ch., 99, Woodward Ave. Ch., 21.14; Flint, 6; Greenville, 4.25; Jackson (of wh. 5 is from A Friend), 52.85; Ludington, 14.89; Owosso, 58.21; Richmond, 4.60; Saginaw, E., 50; Watervliet, 3.32; Ypsilanti, 6.32,	320 58
JUNIOR: Detroit, First Ch., 25, Woodward Ave. Ch., 40.94,	65 94
C. E.: Armada, 5; Ann Arbor, 3.79; Detroit, Fort St. Ch., 10; Helena, 50 cts.; Rondo, 3.25; Richmond, 1.25; Rochester, 4.50,	28 29
THANK OFFERINGS: Ann Arbor, C. E., 8; Hart, C. E., 8.35; Port Huron, C. E., 6.60; Watervliet, 14.63; Ypsilanti, 9.88, C. E., 15,	62 46
Total,	477 27

MINNESOTA.

BRANCH.—Mrs. J. F. Jackson, 139 East University Ave., St. Paul, Treas. Anoka, 2; Claremont, 1; Minneapolis, Missy's Union, 21.01, First Ch., 9.98, Fremont Ave. Ch., 16, Lowry Hill Ch., 6.15, Park Ave. Ch., 13.37, Pilgrim Ch., 16; Vine Ch., 4.50; New Richland, 10; St. Paul, Plymouth Ch., 6.25; Sauk Centre, 17.10; Zumbrota, 13.29,	136 65
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C. E.: Wadena,	10 00
JUNIOR C. E.: St. Paul, Plymouth Ch.,	3 53
THANK OFFERINGS: Barnesville, 10.50;	
New Richland, 7.75; Sauk Centre, 11.10;	
Wadena, 10,	39 35
Total,	189 53

MISSOURI.

BRANCH.—Mrs. C. M. Adams, 4427 Morgan St., St. Louis, Treas. Hannibal, 3.60; Kansas City, A. Friend, 1.50, Clyde Ch., 9.21; Kidder, 6.25; Meadville, 5.38; Old Orchard, 9.30; St. Joseph, Tabernacle Ch., 6; St. Louis, Pilgrim Ch., 46, Hope Ch., 5, Tabernacle Ch., 14.90, Central Ch., 10.75; Webster Groves, 18.06,	135 95
JUNIOR: St. Louis, Pilgrim Ch., 16.30, Hyde Park Ch., 7.15,	23 45
C. E.: St. Louis, Tabernacle Ch.,	5 00
JUNIOR C. E.: Old Orchard, 4.23; St. Louis, Hyde Park Ch., 3.25,	7 48
SUNDAY SCHOOLS; St. Louis, Tabernacle Ch., 1.94; Webster Groves, for Morning Star, 1.05,	2 99
THANK OFFERING: Cameron, 7.90; Kansas City, Clyde Ch., 14.35; Kidder, 16.60; Old Orchard, 13.35, St. Joseph, Tabernacle Ch., 8; St. Louis, Central Ch., 4, Tabernacle Ch., 2.10, Pilgrim Ch., Y. L., 13, Hyde Park Ch., Y. L., 8,	87 30
Less expenses,	262 17
Total,	257 17

MONTANA.

UNION: Mrs. H. E. Jones, of Livingston, Treas. Helena, Ladies' Miss'y Soc.,	10 00
Total,	10 00

NORTH DAKOTA.

BRANCH.—Mrs. C. H. Phillips, of Jamestown, Treas. Cando, 2.25; Hankinson, 2.21; Inkster, 7; Mayville, 10,	21 46
C. E.: Portland,	5 00
JUNIOR C. E.: Cummings,	3 65
Total,	30 11

ROCKY MOUNTAIN.

BRANCH.—Mrs. Geo. B. Packard, of Denver, Treas. Denver, Third Ch., 2.90, North Ch., 5.80, Villa Park Ch., 6; Grand Junction, 13; Pueblo, First Ch., 5, C. E.: Denver, Plymouth Ch., 8.75, South Broadway Ch., 10 cts.; Longmont, 5; Pueblo, Second Ch., 1.55,	15 40
JUNIOR C. E.: Pueblo, First Ch.,	5 00
Total,	53 10

SOUTH DAKOTA.

BRANCH.—Mrs. W. R. Kingsbury, of Sioux Falls, Treas. Buffalo Gap, 1.10; Firesteel, 7.43; Huron, 30; Redfield, 3.84,	42 37
THANK OFFERING: Buffalo Gap, 2.85; Myron, 5; Redfield, 10.63; Vermillion, 7.25,	25 73
TEN TIMES TEN BAND: Faulkton,	4 00
Total,	72 10

WISCONSIN.

BRANCH.—Mrs. R. Coburn, of Whitewater, Treas. Beloit, Second Ch., 15; Columbus, 21.10; Fulton, 11.25; Grove, near Fulton, 1; Hartford, 10.45; Liberty Corners, 11.79; Milwaukee, Grand Ave. Ch., 25; Oshkosh, First Ch., 10; Ripon, 32.67; Racine, 9.50; Viroqua, 7.20; Watertown, 1; Wisconsin, 12.37,	168 33
JUNIOR: Potosi, Light Reading Circle,	15 00
C. E.: Hayward,	13 00
SUNDAY SCHOOL: Madison, Primary,	10 00
JUNIOR C. E.: Eau Claire, 20; Milwaukee, Grand Ave. Ch., 6.38; North Side, 1; Waukesha, Forget Me Nots, 3,	30 38
Less expenses,	236 71
Total,	14 72
Total,	221 99

LIFE MEMBERS: Beloit, Second Ch., Mrs. W. T. Ball; Milwaukee, Grand Ave. Ch., Mrs. Antoinette D. Brown.

CHINA.

Peking.—Sale of Dr. Murdock's embroideries,	4 00
Total,	4 00

JAPAN.

Kobe.—E. M. B.,	26 00
Total,	26 00

NEW YORK.

A reader of the "Advance,"	5 00
Total,	5 00

MISCELLANEOUS.

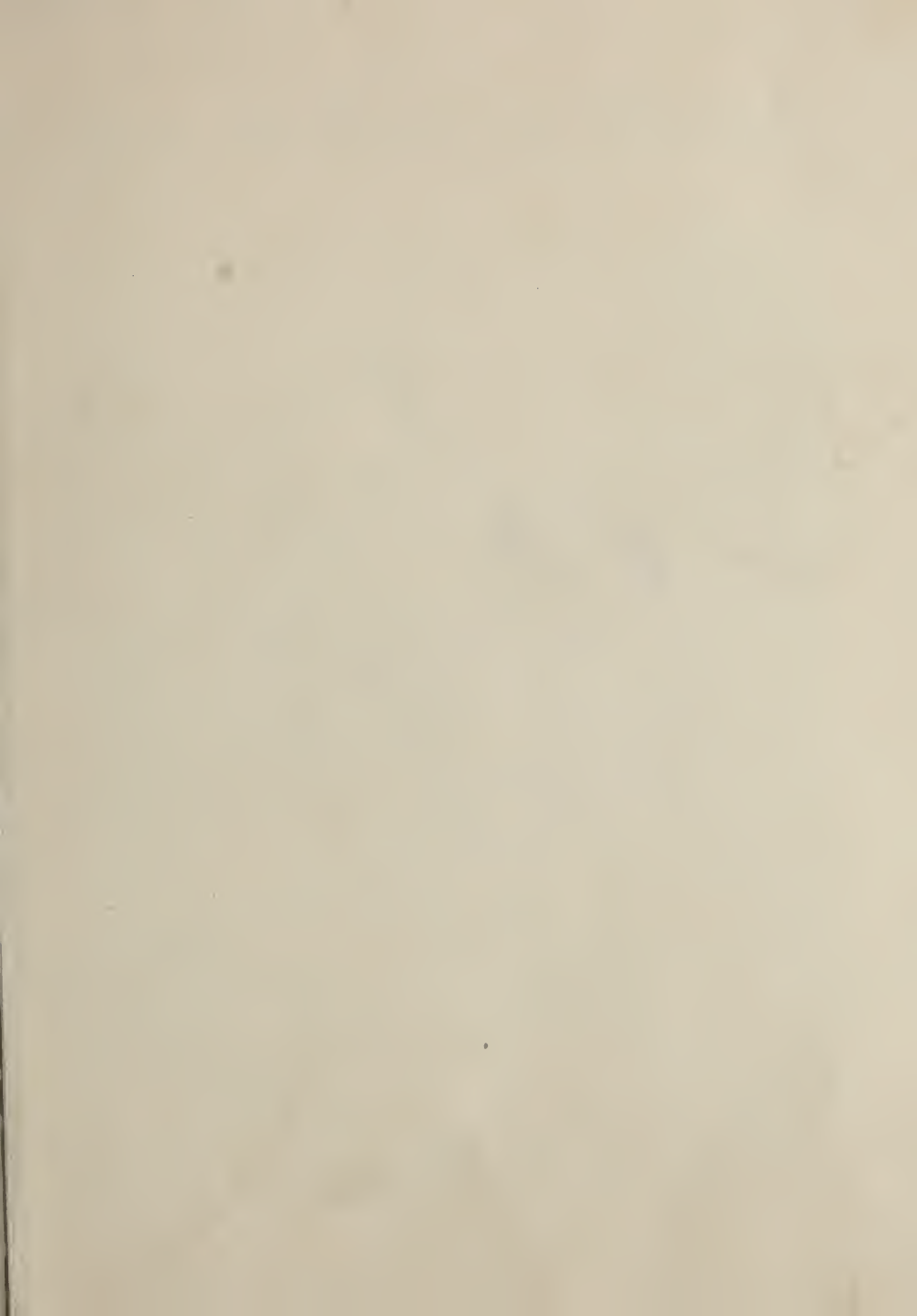
A Friend,	10 00
Total,	10 00

Receipts from Oct. 10th to 21st,	7,411 76
Previously acknowledged,	68,800 69
Total for year ending Oct. 21, 1896,	\$76,212 45

ARMENIAN RELIEF FUND.

Illinois.—Aurora, New England Ch., 5.75; Harvey, 50 cts.; Lombard, 6,	12 25
Iowa.—McGregor, S. S., 2.03; Sioux Rapids, 2.70, C. E., 1; Willing Workers, 30 cts.,	6 03
Michigan.—Grand Rapids, Smith Memorial Ch.,	5 75
North Dakota.—Cooperstown, Th. Off.,	7 09
Wisconsin.—Janesville,	8 00
Miscellaneous.—Box at Rooms,	30
Receipts from Oct. 10th to 21st,	39 33
Previously acknowledged,	667 57
Total,	\$706 90

MRS. ALFRED B. WILLCOX,
Ass't Treas.



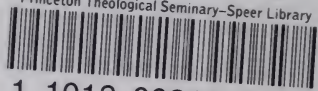
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Life and Light for Woman

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